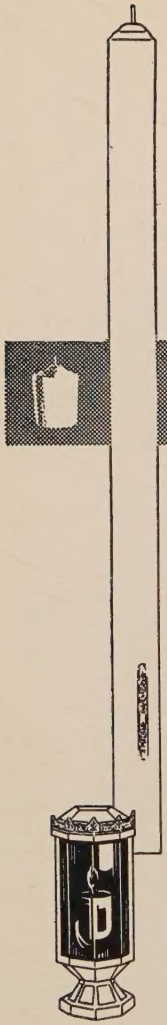
The Priest

Edited By Priests For Priests

Father Graf gives Communion at Great Lakes

April, 1955

Currente Calamo 259
The Truth About America? 277
The Purity Crusade of Mary Immaculate 281
The Little Rascals of St. Peter's 285
Clerical Attitudes On Alcohol 288
Don't Forget the People! 294
The Why of the Vernacular .. 298
The Eucharistic Fast Reviewed 301
Out of the Ruins 305
Code and Cult 309
Book Reviews 313
Correspondence 332



MACK-MILLER

Specialists in Ecclesiastical Candles

The craftsmen who make them . . . the men who service your account . . . the principals in charge of management and production . . . all direct their energies entirely to the business of making and selling ecclesiastical candles for every church use and purpose. It is a specialty with us, and since quality is the basic ingredient in every candle we make, you may rely on the Mack-Miller name for complete satisfaction at all times.

MACK-MILLER
CANDLE CO., INC., Syracuse 1, New York

New York • Chicago • Boston • New Orleans • Los Angeles

Life-Like Statue of St. Pius X

masterfully hand-carved in famous Oberammergau

Another masterpiece from the Studios of

Hans Heinzeller

Every detail in this new likeness of St. Pius X is accomplished in remarkable wood-carving artistry, typical of every hand-carved creation from the Heinzeller Studios. Be one of the first in the U. S. to have one of these religious masterpieces.

20 inch statue	**$ 75.00**
28 inch statue	**90.00**
36 inch statue	**130.00**
48 inch statue	**200.00**
60 inch statue	**300.00**
72 inch statue	**490.00**

Let Hans Heinzeller carve a statue of St. Pius X just for you . . . for your church, convent, or school. Select from a variety of sizes, from 20" to 6 feet. Each statue, regardless of size, demonstrates the generations of wood-carving craftsmanship for which the Heinzeller name is so widely recognized throughout Europe and in the United States.

All Requests and Orders

may be directed through the following firms which will assist you in ordering figures, corpus, stations, etc. .

Liturgical Imports, Ltd.
Frank A. Trepani,
25 West Broadway,
New York 7, N. Y.

and

Edward W. Heimer & Co.
141 Wabash Avenue,
Clifton, New Jersey

Crucifixes—Statues—Stations—Crib Sets

Please write us your wants. We will send photos and original sketches with prices. Your complete satisfaction is our goal. We welcome YOUR correspondence and patronage.

HANS HEINZELLER,
OBERAMMERGAU
Breitenau 21 — Germany

"FAIR SHARE"* Fund Campaigns Raise

$1,305,225

for

New High School and New Church
IN JOHNSON COUNTY, KANSAS

Bishop Miege Memorial High School

"Fair Share"* campaign conducted among four parishes in Johnson County, Kansas

Note: In each of these Parishes previous "Fair Share" campaigns were conducted for individual parish needs.*

St. Agnes Parish	**$428,351**	*2nd "Fair Share"* Campaign*
Holy Name Parish	**$ 72,710**	*2nd "Fair Share"* Campaign*
Queen of the Holy Rosary Parish	**$238,243**	*2nd "Fair Share"* Campaign*
St. Ann's Parish	**$357,976**	*7th "Fair Share"* Campaign*

Goal — $950,000 Obtained — $1,097,280

St. Pius X Parish

Formed from sections of three of the above Parishes, this Parish needed money to build a new Church. The solution to the problem was a "Fair Share"* Campaign.

Goal — $150,000 Obtained — $207,945

Realize your parish needs through a "Fair Share"* Campaign. Your parishioners WANT to be shown the way to help you.

Consultation Without Obligation

THOMAS RICHARD FINN & ASSOCIATES
FUND-RAISING COUNSEL
15 West Tenth Street Kansas City 6, Missouri

* *Exclusive Owners The "Fair Share" Plan* registered

Currente Calamo

Papal Honors

THE following priests of the Diocese of Altoona have been raised by the Holy Father to the dignity of Domestic Prelate:

Denny, Ildefonze J.
Habrowski, Anthony M.
Harkins, Patrick D.
Lach, John A.
Madden, Thomas E.
Mullane, Richard J.
O'Leary, Joseph D.
O'Shea, Thomas J.
Ryan William J.
Wagner, J. Donald

'Hold That Rice!'

WE have a note from an old friend and former pastor, Father P. J. Bernarding of Duquesne, Pa. — a regular contributor to THE PRIEST in the months first following its ordination.

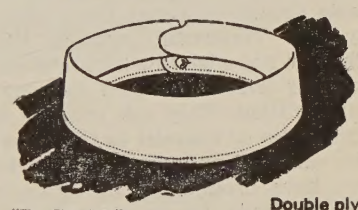
Like most of us, Father Bernarding is annoyed by the senseless waste of rice at weddings. Having tried various methods to stop it, he found he was most successful when he appealed to the whole party right after the ceremony with words such as the following:

"After this impressive religious

★ ★ Westport Fibercraft Co. ★ ★

Neatest looking! Most convenient!

Our Modern Economical "CHAPLAIN" COLLARS



"The Chaplain"

Double ply Reversible

One low price! 5 Dozen for $5.00

Only one style, quantity-low-priced for men who believe in and *really use* our wonderful **Chaplain collars.** No wilting, no fraying—and you never have that hot *synthetic* look! Be neater; be more comfortable—and *Save Money!* They're Reversible—wear a Chaplain Collar as long as it looks fresh—then throw it away. Front, 1⅝ in. and they're double ply. Packed flat—nothing like them for travel! If in doubt of size, give shirt size.

Postage Prepaid in U. S. A.—No C.O.D.'s

Westport Fibercraft Co.
Westport, Conn.

I am enclosing FIVE DOLLARS for Five Dozen "Chaplain" Collars. Please send in size circled below.

14½ 15 15½ 16 16½ 17 17½

PLEASE PRINT

NAME _____

STREET _____

CITY _____

ceremony, I have one small request to make of the wedding guests in the name of the bride and groom. They have just received the Sacrament of Matrimony, and sealed their lifelong union in Christ and His Church by receiving Holy Communion. This, with their own willing cooperation, is quite enough to assure them a happy and successful wedded life. They do not wish this beautiful day in their lives desecrated by pagan superstitions. They ask you, not to throw rice or confetti as they leave the church. You may leave any rice you have brought on the table in the vestibule to be given to the poor. This act of charity will bring a blessing on you as well as on the bride and groom who are today undertaking the sublime task of founding a Christian family with the help of God.

"May His love abide with them and with you!"

Father Bernarding says it works.

Odds & Ends

THERE were so many letters pro and con on our Roosevelt editorial that we have decided to publish none at all. We did not keep tally on which side was the more favored, but it is our general impression that they just about canceled each other out.

* * *

In Father Cronin's article on Social Security last month, p. 192, first full paragraph, fifth last line, it should read that at age 65 the

THE PRIEST APRIL, 1955 VOL. 11, NO. 4

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

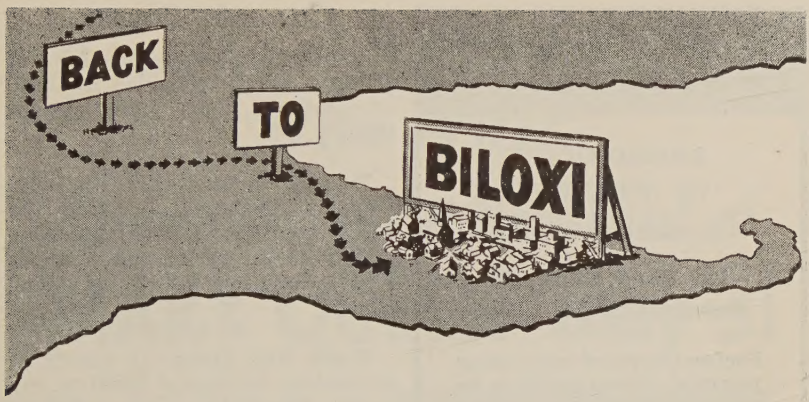
Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

Editorial and Business Staff:

Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ..... Editors
Rev Joseph F. Marbach, J.C.D.
Rt. Rev. Wm. L. Newton, M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Rev. John F. Cronin, S.S., Ph.D. ..... Associate Editors
F. A. Fink ..... Business Manager
Martin E. Greven ..... Advertising Manager
Our Sunday Visitor, Inc. ..... Publisher

Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.



Biloxi, Mississippi, is a pleasant Gulf-coast town. Back in 1951, the Pastor of Nativity of the Blessed Virgin Mary Parish asked Lawson Associates to plan and direct a campaign for a new parish high school.

We analyzed the fund-raising potential of the appeal and told Monsignor O'Connell we reasonably could expect to obtain a minimum of $150,000.

Actually, the campaign produced subscriptions of $237,000.

Unless a campaign is a success — in every sense of the word — it's unlikely that the firm which directed it will be asked back for a "return engagement".

So pleased were Monsignor O'Connell and his people that we're back in Biloxi again — this time raising funds for a girls' elementary school. We have told Monsignor that we feel this campaign can produce $150,000 or more.

It is significant to you that so many of our clients ask us back again and again as new funds needs arise. For this fact, more than any other, testifies to the success, efficiency, economy and dignity of the Lawson System.

It's fine to be back in Biloxi again — just as it's fine to return to all our friends in dioceses, parishes and Catholic institutions across the continent who think of Lawson when they think of raising funds.

CLIP THIS COUPON if you have need for debt-free funds. It can bring you full information in writing, including Mr. Lawson's stimulating new study, "The Catholic Funds Campaign." It also can bring you a confidential discussion with a Lawson representative who can tell you exactly what could be raised for your needs. There is no cost or obligation, of course.

Lawson Associates, Inc.
Rockville Centre, N. Y.

☐ Send me literature, including "The Catholic Funds Campaign"

☐ Arrange a confidential visit by a Lawson representative

Name_____ Title_____

Parish or Institution_____

City_____ State_____

G-4-X

LAWSON ASSOCIATES inc.

FUND RAISING COUNSEL ROCKVILLE CENTRE, N. Y.

ANOTHER
Lawson Success

ARCHDIOCESE
OF WINNIPEG
Manitoba, Canada

Our Goal: $750,000
Subscribed: $871,706

For free analysis of fund-raising potential of your parish or institution, Write: James Fraser, Room G, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT—Rockville Centre 6-0177.

LAWSON ASSOCIATES
FUND RAISING COUNSEL
ROCKVILLE CENTRE, NEW YORK

NOWILTEX COLLARS

NEVER NEED LAUNDERING

Fresh as Linen—Outwear Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 413-415 Huron Road
CLEVELAND 15, OHIO

Currente Calamo

priest will receive benefits of $62.50 a month "provided his *earned* income is under $1,200 at that time."

* * *

Writing about Father Tennien's "Mission Bulletin" we gave the subscription rate ($5.00) but completely forgot to list the address: King's Building, 1st Floor, Hong Kong.

* * °

Greek Rite priests in search of pamphlets, devotional booklets, calendars, First Communion souvenirs and the like, should write for a catalogue to the Rev. Dr. J. Grigassy, 431 George St., Braddock, Pa.

* * °

Grail Publication of St. Meinrad, Indiana, recently published a select bibliography of over 550 pamphlets. Compiled by Eugene Condon of St. Mary's Seminary, Baltimore, the pamphlet includes a subject index listing the pamphlets according to publishers (with their addresses).

We bring it to your notice as a handy reference for priests, students, inquirers, for collectors, distributors, and rack-tenders. Price: a quarter.

* * °

A pre-seminary summer Latin course will be given at Notre Dame University this summer. Offered from June 17 to August 2, the course is designed for high-school and college graduates and veterans who are considering studying for the priesthood.

Seventy Years Young

OUR cordial congratulations to the "Young Catholic Messenger" on the completion this month

If You Don't, Father
Who Will?

Commemorate the New Feast of
MARY QUEEN, May 31

Pope Pius XII wrote an Encyclical on the Queenship of Mary (Oct. 11, '54). If you don't make her feast known to your people, who will?

* * *

Your parishioners will be grateful for your gift to them of this original *full color* card of Mary Queen.

* * *

Order now and distribute them the Sunday before. This is one way of helping promote the New Feast of Mary Queen.

Large 8 by 10 inch **FOUR COLOR** picture suitable for framing FREE with order of 600 or more.

Four-Color Picture

Holy Card Size
2¼" x 3½"

100 for $1.00
600 for $5.00
1000 for $7.50

REV. F. J. KENNEDY
P. O. Box 736, Milwaukee 1, Wis.

I enclose $.....

Send me ..... *pictures of Mary Queen.*

Rev. .....

St. ..... Rectory

.....

CITY ZONE STATE

outstanding new books

Sacraments and Worship
Liturgy and Doctrinal Development of Baptism, Confirmation and the Eucharist
Edited with Commentary by Paul F. Palmer, S.J. Volume one in a new series, "Sources of Christian Theology," presenting in English the basic texts and documents which have shaped and continue to control Catholic theological teaching. **$4.75**

Days of Joy
Thoughts for All Times
By William Stephenson, S.J. By a happy blending of apologetic argument and prayerful meditation, Father Stephenson sets forth as simply and as fully as possible the meaning of Christ's resurrection. This book holds a charm and interest of perennial import for all followers of Christ. **$2.50**

Essays in Christian Unity
By Henry St. John, O.P. Reflections on the spirit and techniques of the ecumenical movement providing us with a clear picture of the obstacles to Christian unity, prudent suggestions for the removal of those obstacles, and an excellent summary of the development of thought in this field during the last quarter century. **$3.00**

Rufinus: A Commentary on the Apostles' Creed
Translated by J. N. D. Kelly. Volume 20 of "Ancient Christian Writers" presents a famous work of Rufinus which was written about the beginning of the fifth century. In his Commentary on the Apostles' Creed is found the first complete and reliable Latin text of the Roman Creed, only fragments of which are found in Irenaeus, Justin, Novatian, and Tertullian. **$2.75**

The Scholar and the Cross
The Life and Work of Edith Stein
By Hilda C. Graef. A superb study of the life and work of Edith Stein, who as a great teacher, influential philosopher, and saintly Carmelite nun taught and lived the highest Catholic ideals.
Illustrated **$3.50**

Wherever good books are sold

The Newman Press
WESTMINSTER, md.

of 70 years continuous publication.

It was in 1885 that George Pflaum, a young Dayton printer, launched his publication as a positive effort to supply Catholic boys and girls with wholesome, worthwhile and enjoyable reading.

Copies of the first issue, printed after regular hours on a foot-driven, hand-fed press from hand-set type and woodcut illustrations, were taken to the postoffice in a market-basket.

This present writer can remember how eagerly he awaited distribution of "The Messenger" each Friday afternoon. And we are assured by the Sisters that today's children find its puzzles and anecdotes, its pictures and stories just as interesting and helpful.

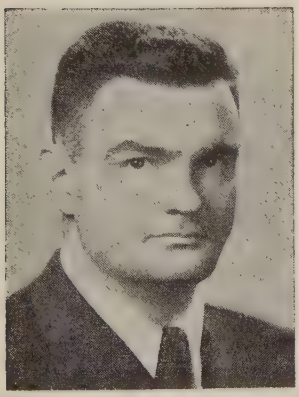
"The Messenger" publications are used as a text in most of our 9,500 Catholic schools. They appear in eight editions during the school year, adapted to upper, intermediary, and primary grades. They are also published in Confraternity editions. A bi-weekly, "The Treasure Chest," uses the comicbook formula to instruct youth in religion.

It is still pretty much of a family affair. George A. Pflaum, son of the founder, is president. Mrs. Marie Pflaum Fischer, daughter of the founder and an early editor of the YCM, is vice-president. James J. Pflaum, grand-nephew of the founder, is editor-in-chief of all the periodicals. Charles J. McNeill is general manager, and Jim Feely is editor of "The Young Catholic Messenger."

The latest A. B. C. figure on the YCM shows a circulation of 623,-

It's MORE than money, Father...

when you institute a campaign to finance new construction or remodeling, or reduce the parish debt. Proper education and unification of the entire parish is needed for success. Good will, harmony and enthusiasm after the goal is reached is also the result of experienced direction and human relations programs.



C. R. Macdonald

Administrative Director

Recently affiliated Associate of our growing organization.

★ ★ ★

THESE PROVED FEATURES

help assure the success of every Hugo A. Gold Company campaign. Guaranteed goals, if desired; elimination of the goal as the basis of computing the fee, thereby lowering fee costs; thorough analysis and sensible planning; elimination of pressure tactics; sound, proved public relations programs; planned activities to meet the client's needs and establishment of a business-like collection system.

EVERY EFFORT of our growing organization is accomplished in keeping with the dignity and respect becoming the Catholic Church, her leaders and her people.

We invite the opportunity to be of service to you, Father. Please write me in confidence about your needs. Then we can arrange a consultation at your early convenience, without any obligation on your part. We are eager to show you how well the Hugo A. Gold Company fits into your plans for the future.

Hugo A. Gold

A unique, proved plan of successful financial planning...

FOR THE CHURCH UNIVERSAL

WEST COAST OFFICE
681 Market Street,
San Francisco 5, Cal.
GArfield 1-0453

WESTERN OFFICE
1987 Macon Street,
Aurora, Colorado
EMpire 6-1716

CHICAGO OFFICE
821 N. Karlov Avenue,
Chicago 51, Ill.

HUGO A. Gold COMPANY

ECCLESIASTICAL FINANCIAL PLANNERS

"SACRA-KIT"

Reg. Trade Mark

Portable Sick Call Set

- For DIGNITY AND CONVENIENCE in administering at the bedside.
- Designed by a priest for priests' use IN HOSPITALS AND HOMES.
- Ideal for administering LAST RITES and for COMMUNION CALLS.
- Well-constructed case finished in leather fabric. Ventilated, lined in velvet. Size: 11¼ x 10½ x 4.
- EASY ACCESS to sick call needs in sliding tray.
- CASE EQUIPPED with removable crucifix, candle holders, candles, linen cloth, holy water bottle, and **special ablution cup.** Space is provided for **your own** Stole and Ritual.
- PRICED at $28.75, postpaid in U.S.A. when payment is sent with order.
- MONEY-BACK GUARANTEE that you'll like it.

Write To:

L. A. CALHOUN CO.

4020 Elliot Ave.,
Minneapolis 7, Minn.

Or order through your local church goods dealer

Currente Calamo

653. The firm is reluctant to give out figures on the other editions because of seasonal fluctuation, but according to a member of the staff, it would be safe to say that altogether 2-million copies of various issues are mailed from their plant each week.

All Hallows

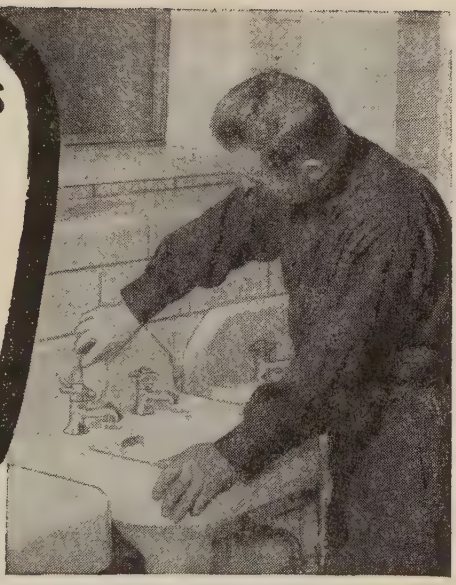
WE recently received a copy of the All Hallows *Annual,* the first one we had seen, although, naturally, we knew the seminary itself in the person of many of its alumni in the United States. Founded in 1842 by the Vincentians, it has ordained the impressive total of 3,500 priests. Heaven knows how many have given their lives and labors for us over here. Anyway, there is an impressive list of them at the end of the volume which we read eagerly, recognizing many names. It didn't occur to us to count as we kept interjecting to ourselves remarks like — "Oh, John McDonnell came from there, too." And afterwards it simply seemed too much trouble.

We were also happy to note that a little eulogy of an All Hallows' man which appeared in THE PRIEST, Fr. John O'Sullivan of Mobile, was reprinted *in toto* as Fr. Theodore Flynn wrote it for us.

Fr. P. J. Leahy of Hoisington, Kansas, called the attention of the editor to the article and sent him this further comment which we beg leave to reprint because of its intrinsic interest.

"Father Leahy writes: 'Perhaps you may remember John. As his health had not been good when he was a boy, he missed a

Are Washrooms in your building CLEAN and INVITING?

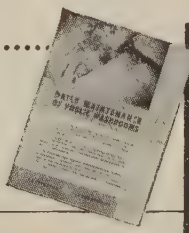


Here's Help!

A MANUAL OF USEFUL HINTS FOR MAINTENANCE MEN

Gives simple methods of keeping washrooms cleaner and more inviting. Fully illustrated . . . easy to follow. Outlines daily jobs, materials and equipment needed . . . also details weekly cleaning schedules. Tells how to clean porcelain, tile, concrete, marble safely. Organizes work so less time is needed. Send for your copy today.

Free! *This new manual to help you keep washrooms clean with less effort.*



HUNTINGTON LABORATORIES

Huntington, Indiana

☐ *Send us our free copy of your new Washroom Maintenance Manual without obligation.*

NAME _____ TITLE _____

COMPANY _____ ADDRESS _____

CITY _____ STATE _____

SIMULATE STAINED GLASS

easily-inexpensively-quickly

Series of 6 medallions

Each 18" x 18" Birth of the Virgin, Nativity, Ave Maria, Education, Flight to Egypt, Coronation. $9.95 per copy.

Special for series of 6, $45.

(reg. $54.)

Authentically hand detailed in full stained glass effect coloring. Affixes easily to smooth glass with water. Beautifies for generations at trifling cost.

Adaptable in most instances to large or small windows. Send window sizes for FREE layout.

Colorful jewel toned 'basic' LITHOPHANE, for bordering, background filler or simple ALL-Over coverage, 37 sq. ft. roll..... **$12.50**

Ask for Free samples.

Order through your Church Supply Dealer

OR ORDER DIRECT

Isinglass Valance Co.

5206 Tilden Ave., Brooklyn 3, N. Y.

Dep't. P-4.

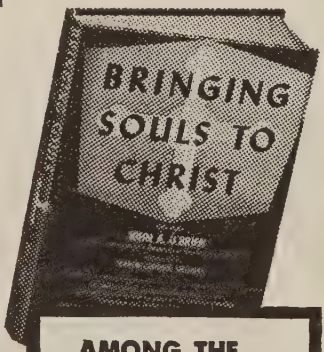
lot of school. Consequently he was a little over the canonical age when he was ordained in 1931. His mother is still living—must be close to ninety and, of course, a member of that generation of Irish whose every other word was a prayer. 'Welcome be the will of God!'; 'Praised be His Holy Name,' etc., etc. John went home to see her for the last time in 1947. He was present at the ordinations in the Alma Mater that June — if my memory is correct.

"The idea of 'seeing his mother for the last time' made quite an impression on me, for I drove him to Cobh on that September morning of 1947, when he repeated the expression time and again — of course he added, 'on this side of the grave.' His dear mother was old, even then, and almost blind. And I remember the scene on Good Friday evening in 1951. All spun out after the Tre Ore devotions (eight talks) and confessions, I still had the Via Crucis and another sermon ahead of me for the evening. Naturally the talk would center on the sorrows of our Lady at the death of her Priest-son. As I was driving to a neighboring parish to hear the Sisters' confessions, the thought of John and his mother came to my mind. It wasn't hard to preach on that Good Friday evening! . ."

Abortion Unlimited

WITHIN the last five years 2,712,064 Japanese babies were *killed* (the real and ugly word) by abortions in Japan. Why

"Every seminarian, priest, religious, Bishop, and apostolic layman . . . should study the mystique and technique of the modern convert movement outlined in this book . . .



"Concerns itself not merely with methods of recruitment and of instruction but covers the whole broad field of the convert apostolate. It embodies the right thought and the rich experience of outstanding leaders in the field and thus reflects all the new trends and developments both in America and abroad."
—The Tablet

AMONG THE CONTRIBUTORS:
Archbishop Richard J. Cushing • Clare Boothe Luce • Samuel Cardinal Stritch • Anne Haverty • and others

You can recommend this practical book to your parishioners with confidence! Helpful and inspiring, written by eminent clergymen and laymen, it shows how to participate ACTIVELY in the rewarding work of conversion, and answers questions and criticisms that may be posed by inquiring and intelligent non-Catholics.

"Not a book for converts but for convert-makers. It should help them throw off lethargy in the work and set them afire with zeal to enter whole-heartedly in this most important work."
—Catholic Standard & Times wherever books are sold $2.95.

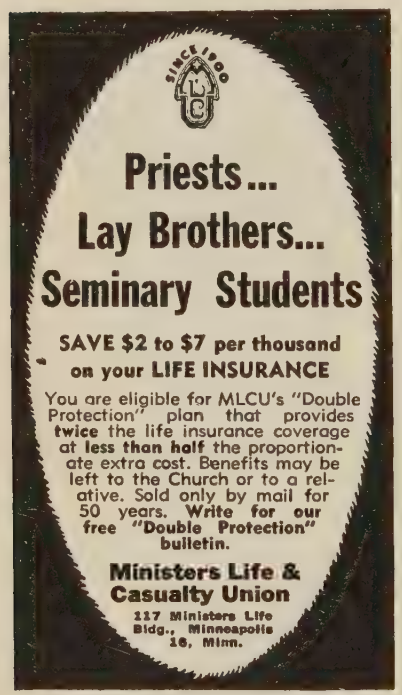
BRINGING SOULS TO CHRIST

Edited by JOHN A. O'BRIEN
Editor of *The Road to Damascus*

Introduction by Francis Cardinal Spellman

HH **HANOVER HOUSE** GARDEN CITY, NEW YORK

not say *murdered* and quit trying to kid the public with nice terms like "therapeutic"? This is one of the gifts we have made to the Japanese during our occupation.


SINCE 1900
Priests...
Lay Brothers...
Seminary Students
SAVE $2 to $7 per thousand on your LIFE INSURANCE
You are eligible for MLCU's "Double Protection" plan that provides twice the life insurance coverage at less than half the proportionate extra cost. Benefits may be left to the Church or to a relative. Sold only by mail for 50 years. Write for our free "Double Protection" bulletin.
Ministers Life & Casualty Union
117 Ministers Life Bldg., Minneapolis 16, Minn.

We take our figures from an article in *The Commonweal*:

"Mr. Carlin pointed out that after the war high American officials flooded Japan with birth control propaganda. The Japanese learned well the lesson we taught them, they learned it so well that in 1948 and 1949 the Diet passed laws having these three major effects: (1) Abortion, formerly illegal, was legalized for economic reasons; (2) A committee was set up to judge the need for these abortions and to provide for the operations; (3) Knowledge of birth control was to be disseminated without restriction and contraceptives were to be made available at a low price."

If this were not enough, Catholic boys returning from duty in Japan will tell you hair-curling stories of the immorality among our troops. The Commies have been quick to seize on such incendiary materials and are driving home to the Japanese people the idea that Americans are beasts. "See what they have done to you," they say, not without reason. They have also, we learned lately, pre-

Liven up instructions, Father. Let them SEE as well as hear!

Instruct Converts with FILM STRIPS!

80 frames in COLOR — $7 each

No. 2 Tradition and the Bible (just out!)

Covers sources of Revelation, outlining in great detail Tradition and the Bible as delivered to us by the Church. Prepared by Rev. W. J. Quinlan with help of Scripture authorities.

No. 1 The Existence of God

Basic introduction. Covers immortality of soul and need of religion

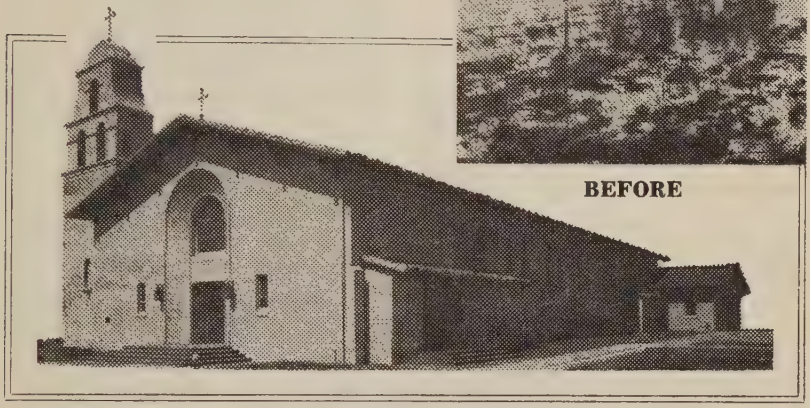
Both also suitable for school religion courses

ORDER NOW FROM THE

D. FARRELL COMPANY, 526 Marengo, Forest Park, Illinois

CONFIDENCE
is half the GOAL

BEFORE



AFTER — *St. Joachim's Church, Hayward, California*

The knowledge that an experienced Catholic fund-raising firm is handling your campaign establishes the foundation on which your church will rise . . . confidence.

The Charles J. Francis Company is an organization of specialists in Catholic fund-raising. Your goal is assured through our years of experience in this field . . . and through our **guarantee** against campaign failure.

PARTIAL LIST OF RECENT PROGRAMS

	GOAL	*ACHIEVED*
● Diocese of Tucson, Arizona; Seminary	1,000,000	2,000,000
● Diocese of Hamilton, Ontario; College, High School	$1,100,000	$1,750,000
● St. John's Parish, San Francisco	150,000	180,000
● South Bend Catholic High School Program	1,000,000	1,500,000
● St. Ambrose Parish Campaign, Toronto, Can.	50,000	82,000
● Holy Family Parish, Portland, Oregon	70,000	85,000
● Archdiocese of Kingston Marian Year Campaign, Kingston, Ontario	600,000	1,000,000

Find out more about this group of experts in Catholic fund raising. A preliminary interview can be easily arranged and no obligation will be incurred.

Guaranteed Goals plus Client Dividends

The CHARLES J. FRANCIS Co.

FUND RAISING—PUBLIC RELATIONS

4526 The Paseo — Room 3
Kansas City 4, Missouri

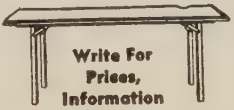
84 Ninth Street
San Francisco 18, Calif.

FOLDING CHAIRS
SIDE CHAIRS
FOLDING TABLES
CHAIRS
TABLET ARM CHAIRS
METAL CHAIRS
AUDITORIUM UNITS

IMMEDIATE DELIVERY!

All types of wood and steel folding, non-folding chairs and folding tables in stock.

Save time—State type & quantity under consideration.



Write For Prices, Information

ADIRONDACK CHAIR CO.
Dept. E-7, 1140 Broadway
(near 26 St.) N. Y. 1, N. Y.

ANOTHER
Lawson Success

CATHEDRAL OF
THE SACRED HEART
Richmond, Virginia

Rt. Rev. Msgr.
Leo J. Ryan, Rector

Our Goal: $100,000
Subscribed: $135,579

For free analysis of fund-raising potential of your parish or institution, Write: James Fraser, Room G, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT—Rockville Centre 6-0177.

LAWSON ASSOCIATES
FUND RAISING COUNSEL
ROCKVILLE CENTRE, NEW YORK

pared highly effective books of propaganda and movies that play up the rottenness of Capitalism and the sturdy virtues of Communism. Unfortunately we have furnished them the ammunition which is fired back at us.

Who is to blame for having countenanced all this?

The New Ritual

WE used the English blessing on St. Blase Day — a bit timidly at first, but then we found that it wasn't hard to say clearly and yet with expedience, and there was no *admiratio* on the part of the people. They took it in stride.

But it will take a little more doing before we are completely adjusted to baptizing in English. We like it better, but a few of the translations are — shall we say — somewhat unexpected. We notice one monumental typo running through page after page — the heading "Si plures baptizatur." And there is an awkward page-break at one of the anointings. You have your oil-stock in one hand, book and cotton in the other, and you have to turn somehow halfway through the prayer. Also, we would appreciate a more emphatic reminder, typographically, to reverse the stole. Perhaps this rubric could be boxed.

We're going to miss Msgr. Ramm's marriage exhortation. It was really beautiful — Scriptural in its simplicity.

Our first use of the permission on a Communion call was with a retired Army colonel. In a telephone alert on the time of our First Friday arrival we had mentioned casually that the Holy Father had recently approved the use of English. Next morning we

Christus am Kreuz, vor 1503, Karlsruhe

COOK

"Deeply religious recording."
CATHOLIC EDUCATOR

SEVEN LAST WORDS OF CHRIST

DUBOIS

"The First LP recorded version . . . Outstanding acoustic quality."
CHRISTIAN SCIENCE MON.

"From Boston's Symphony Hall . . . Grandeur of sound. Truly something to be heard to be believed."
SATURDAY REVIEW

"The Boston Chorale, the organ and the soloists, all wonderfully clear on this astonishing recording."
LITTLE FLOWER MAGAZINE

"Nothing better on records. Moving poignancy and dramatic intensity. Willis Page leads with pulsating vigor and complete understanding."
LA JOLLA JOURNAL

12" Long Play #1094

$5.95

Immediately available
FOR EASTER
at dealers or write to

COOK LABORATORIES INC.
101 SECOND STREET
STAMFORD, CONN.

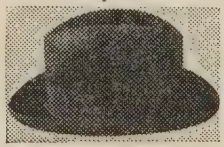
SAVE

SEVERAL DOLLARS
ON THESE
BLACK HATS
OF FINE QUALITY

$7.95

SOFT HAT (STYLE A)
Snap brim

$9.95



PURE BLACK
HOMBURG
dignified in appearance
excellent quality

$7.95

SOFT HAT (STYLE B)
more conservative worn
off the face, brim up

Genuine fur felt, pure black dye, reeded leather sweat band, silk lining and grosgrain binding. They sell for more in the stores and are worth it. We guarantee satisfaction or your money back. Choose style, order today with check or money order.

HEAD SIZE: ☐ Regular ☐ Long
BRIM: ☐ Narrow ☐ Medium ☐ Wide

Waldron & Whealn
CUSTOM HATTERS
to the Clergy Exclusively
877 Broadway, New York 3
Algonquin 4-9348

noticed that he was silently saying the prayers right along with us. He took the Confiteor by himself and in fine stride, his voice firm. He fought for control as we turned to him with the Host upraised while saying: "Behold the Lamb of God. . . Lord, I am not worthy that Thou shouldst come under my roof; but say only the word, and my soul shall be healed." Tears were trickling down his weatherbeaten cheeks as we finished with "May the Body of our Lord Jesus Christ be the guardian of your soul into everlasting life. **Amen."**

This hero of the Marne and the Beach at Anzio is a rather taciturn character. His good-bye was an eleven-word commentary on *Collectio Rituum*: "Thanks for Communion, Father; thank the Pope for the English."

* * *

A spot check made by a friend in Washington, D.C. shortly after publication showed that the Gallery and Newman Bookshops had sold 250 copies of the book and had a combined waiting list of another 50 clerics. He attributed it to the approving comments of a Sulpician who had given a day of recollection for the clergy on Jan. 13.

He considers the all-English Communion call and the English-during-the-Mass Nuptial Blessing really revolutionary.

A gentleman of the N.C.W.C. Press Department has been clipping diocesan paper Official notices on what to do about use. Most of them are positive; e.g. Savannah-Atlanta has ruled that start-

Continued on page 326

The spiritual elan which is the sine qua non of a real Catholic fund-raising success* is the result of a complex of factors.

One of these, mentioned last month, is the fact that CCS is an organization of Catholic laymen. This fact alone does not, of course, assure success. Combined with it is the individual director's personal qualifications for this highly specialized type of work plus the training he must have before he is qualified for it.

All CCS Staff Directors are screened before hiring to be sure they have the characteristics of both personality and temperament essential for this strenuous and often trying work. Then they are trained at headquarters, at seminars and as assistants in the field until they have demonstrated their readiness. This CCS screening and training is another reason you can put your trust in Community Counselling Service. Before you retain a fund-raising counsel, be sure you find out just how much training and experience CCS can bring you.

Write, wire or telephone us collect for free consultation.

***Among our most recent successes are the debt-reduction and new-school campaign for St. Joseph's, Demarest, N. J. where the goal was $60,000 and we raised $65,000 and the repair and renovation campaign for St. James, New York, N. Y., where the goal was $75,000 and we raised $90,000.**

Our Record of Real Catholic Fund-Raising Successes is Unsurpassed

COMMUNITY COUNSELLING SERVICE

Empire State Building, New York 1, N. Y., OXford 5-1175

Albany, N. Y.
90 State St.
Albany 6-9530

Fairfield, Conn.
44 Sherman Court
Clearwater 9-2413

Detroit, Mich.
776 Maccabees Bldg.
Temple 2-1020

CHURCH METAL WARE

REPLATING
AND REFINISHING

Chalices, ciboria, ostensoria, candlesticks, crucifix, sanctuary lamps and all metal ware can be brought back to their original lustre at a reasonable price and you will be pleasantly surprised at their new appearance and lasting quality when returned.

Expert replating, repairing and refinishing

of Ecclesiastical Metal Ware. Let us maintain your present Sacred Vessels in perfect order.

Write for approximate estimates or send work to us. If requested, we will give you prices before starting work and if not entirely satisfactory we will return same at our expense.

MANUFACTURING AND PLATING
35 Years of Satisfactory Service

KOLEY PLATING CO.

2953 Harney Street, Omaha 2, Nebraska

Diocesan approval to handle Consecrated Vessels

The Priest

THE PRIEST APRIL, 1955 VOL. 11 NO. 4

Editorial Comment

The Truth About America?

TO tell the truth about America is the avowed aim of CARE's new project — the distribution of "An American Bookshelf." We received a circular on this recently, read it, finally threw it away.

It was not that we do not want to tell the truth about America, not that we were really unwilling to part with $30.00 —this is a "volunteer effort" — to provide American books for overseas readers. Really we were quite in sympathy with the project as such.

According to the blurb, "individuals, groups or organizations may forward 'An American Bookshelf' on a personalized basis, to designated libraries, schools, affiliates or individuals. The selection of a recipient may, if desired, be left to CARE, whereby a strategic placement can be worked out, following an over-all plan. A booklet, printed with your name as donor and that of your recipient will be placed on the headboard of the library. You will receive a CARE overseas receipt confirming delivery." All to the good.

But we do not find that the Bookshelf tells the truth about America, granted always that it honestly purports to do so.

First of all, let it be stressed that there are some distinguished books on the list, Lord Charnwood's classic *Abraham Lincoln* or Gilbert Highet's *Art of Teaching,* for example; some too which tell not what America but what Russia is (*Darkness at Noon,* by Arthur Koestler or *Dynamics of Soviet Society* by Rostow and others) and these serve our democratic purposes. There are also classics like *The Scarlet Letter* and *Red Badge of Courage* or *Moby Dick* and *Adventures of Tom Sawyer* which are extraordinarily American in various ways, as is Whitman's *Leaves of Grass.* De Tocqueville's *Democracy in America,* if written by an historically acute French observer of the early nineteenth century, still belongs to any discussion of what America is and may be.

No objection so far. Be it fur-

ther added that we surely could not cavil at a pocketbook edition of Robert Frost's *Poems* or Wilder's *Bridge of San Luis Rey,* a personal favorite over the years. Some other titles we simply did not recognize; others we had not read. They did in any case give us the impression that they might well qualify under the general rubric "Books Americans are Reading," a subtitle for the project; for it would appear that they had been chosen on a popularity basis and as such shed some light on what America is. For better or worse, this is a case of "tell me what you read and I'll tell you what you are."

Our Objection

Then what was our objection and why did we fail to accept the kind invitation to send books conveniently and easily to a world which has, we think, often misunderstood us or been ignorant of our typical way of life?

Briefly: we found that some 40,000,000 Catholics had been left out, the bulk of orthodox Protestantism, and a large segment of Jewry not represented by the atheism of Einstein. There was nothing that Catholics, Protestants and Jews, by and large, might want to send abroad not only to other Catholics, Protestants and Jews but to all and sundry in the belief that this too is "the truth about America."

To single out one work, we certainly would not wish to put our name on a gift copy of Dewey's *Reconstruction in Philosophy.* This justly celebrated work is a frank repudiation of classical philosophy as vain speculation; and an appeal to radical empiricism and the pursuit of "social good" at the expense of a junking of absolute truth. Delivered as a lecture series at the Imperial University of Japan in 1919, it served nicely to illustrate what America then was not but what Dewey was to try to make it.

We freely concede that he has had considerable success, though it now appears that a strong reaction has set in. Here we have in mind the current criticism of men like Mortimer Smith and Russell Kirk—or the observation on this very book which appeared in a recent issue of *The Freemen* that it was the entering wedge for Pragmatism in the Orient which culminated in the Communist conquest of China.

Though we a r e strongly anti-Dewey while not wholely so, this is not the point at all. In a pluralistic political society one may be strongly pro-Dewey and not even partly "anti." One may agree that classical ways of thought in terms of abstraction "detains thought within pompous and sonorous generalities wherein controversy is as inevitable as it is incapable of solution" (*Reconstruction in Philosophy*) or that it has been reduced "to a show of elaborate terminology, a hair-splitting

logic, and a fictitious devotion to the mere external forms of comprehensive and minute demonstration" or that it "makes an over-pretentious claim to certainty."

Be that as it may, there is nothing in the Constitution to prevent Dewey's thinking and saying so. We have no quarrel with his freedom to teach even though we feel strongly that his radical experimentalism and relativism undermine that very democracy he loved devotedly but accepted blindly as a dogma.

Our view here is exactly that of Eliseo Vivas who wrote in *The Moral Life and The Ethical Life*, "No Deweyan can give one good, radically theoretical reason, one that goes beyond expedience, why he prefers democracy to totalitarianism or why he regards other men as his moral equals."

Still if Dewey (and Hook, and others) want to adore Demos, that is their constitutional right. Dewey therefore can legally pronounce, "What is termed spiritual culture has usually been futile, with something rotten about it, just because it has been conceived as a thing which a man might have internally—and therefore exclusively." So much for individuality and the right to be different from the mob. Behold the new Deweyan democracy of conformity.

The point, then, is simply this: can we be asked to send such stuff to a Europe which has barely survived the expediency of Hitler, his equally blind adherence to the superiority of the Aryan race; which is now threatened by a completely utilitarian Communism? Should we send it, in the name of America, to Catholic Italy and Belgium and Bavaria, to the Austrians and Dutch (a country numerically half-Catholic)? Presumably, though we are not sure, CARE sends nothing to Ireland, Portugal, or Spain.

A Representative List

In any case, how are Catholics, Protestants and Jews represented on this book list? Or are they not part of the "truth about America"?

Hence our reasonable plea: why can't CARE, which seems to have unlimited financial resources derived we know not where, and multiple outlets overseas, make available Catholic, Protestant and Jewish books at reduced prices—none of which would include Van Loon's *Story of the Bible?* For all we know perhaps CARE is quite willing to underwrite such a venture if it be called to its attention.

Who made up the list in the first place? Who so casually spoke for all America apparently in the name of a relatively small group of secularists?

Though this last thought takes us somewhat far afield, we have for years been puzzled

about the choice of mysteriously appointed spokesmen none of them representative in any real way of the America that actually is.

Joe Davies represented us in Moscow although his inane *Mission to Moscow* was basically un-American propaganda. Conant speaks for us in Germany as a typical American and former president of Harvard although he views with alarm something so typically American as the private school system.

For reasons like this the South Americans think that we are, *simpliciter,* a Protestant race and fail to recognize a possible community in faith and tradition. God knows what the poor befuddled Spaniards think. So it goes. . .

The basic fact is that while America embraces diversity within a higher spiritual unity, or at least should do so, subtle, silky, power groups successfully get their own views disseminated and accepted as American. The millions are mute. We are not, let us note, calling CARE a power group. We do not know who or what constitutes CARE.

We only know that a lot of us got lost in the shuffle.

—G.J.G.

To Tell Or Not To Tell

Time magazine reports in its February 15 issue that a doctor polled his patients, asking them whether, if they contracted cancer, they would want to be told of it. He found that 99½ per cent answered, "Yes."

Moreover 88½ per cent said they wanted their close relatives told, and 81 per cent believed that it was impossible to fool a cancer patient for very long.

In view of these facts maybe some of us Catholics ought to review our present practice. Perhaps some of us allow the natural motives of the worldly-minded to govern our conduct. Maybe we are only giving in to our own anxious fears when we judge the dying to be incapable of bearing the knowledge of their true condition.

The almost invariable experience of priests is that after the initial shock the incurably ill react very well to the news of imminent death, especially if they are fortified by the grace of the Sacraments.

Extreme Unction particularly has the effect of imparting courage and resignation in the face of death.

An old saying has it that Catholicism is a hard religion to live by, but an easy religion to die in. Let's not deprive our loved ones of that benefit of their Holy Faith.—**Michigan Catholic** (Detroit).

The Purity Crusade of Mary Immaculate

Bernard Kunkel

A drive toward modesty in dress

RECENTLY a priest from England was visiting the United States. When he learned about the PCMI (Purity Crusade of Mary Immaculate) he remarked, "I am glad something is being done in the United States about the immodest gowns at weddings . . . In England we would refuse to marry them."

We priests in the United States, too, are shocked. We are Christ's official custodians of the sanctuary and the Blessed Sacrament. As such, and as the official witness to the marriage, we are brazenly asked by brides in immodest gown, often glaringly so, to admit them to the holy of holies for the holy bond of matrimony which is the cradle of the Christian family. These same brides (and attendants) would not dare to break the slightest rules of formal attire imposed on them for social functions by a pagan society. They would soon be ostracized.

Canon Law strictly bars any woman from the sanctuary during services. It is only on rare occasions, such as matrimony, that the Church extends to woman the privilege to enter. In this case, the woman is given the privilege to remain in the sanctuary even during Mass. And here she enters boldly, wearing a white veil symbolizing the subordination of the physical side of sex to God's holy plan of procreation, to emphasize this very physical side of sex. Even a man would not dare to curtail his attire to such an extent. If he would, I surmise everyone in the church would be shocked.

In the Old Testament both men and women were excluded from entering the holy of holies under threat of death. And Christ was not sacramentally present there. Is is not time, then, to take some practical steps to remove this "abomination of abomination standing in the holy place"?

There are many Mary-like brides who would like nothing better than to return to modest bridal gowns. Some of these contend that it is practically impossible to find modest wedding gowns on the market; and that when they do inquire for these, they are ridiculed as old-fashioned. Are they telling the truth? A checkup revealed that there is much truth in their claim.

Who is to blame? It appears that persons who place the full blame on either the Catholic

girls or the clothiers are unfair to both parties. Each of these parties bears only a portion of the blame, and perhaps only a minor one. At present a vicious circle has been established which is hard to break: brides cannot easily obtain modest gowns because these are almost excluded from the market; clothiers cannot supply these modest gowns because, as a result of our modern system of mass production, there are not enough modesty-minded brides buying them. Evidently the solution to this knotty problem is the breaking of this vicious circle. To do this, modesty-minded women and girls are in urgent need of the leadership, guidance, and encouragement of the clergy.

It Can Be Done

But can this vicious circle be broken? Not only can it be done, but a practical plan has already been put into successful operation. It is sponsored by PCMI under the name of "Marilyke Crusade." Both the PCMI and its Marilyke project have the approval of the proper Ordinary. But in addition, many members of the hierarchy who have studied PCMI literature have highly commended the Crusade.

For almost nine years after its foundation on December 8, 1944, the PCMI remained in relative obscurity, gaining experience and evolving a comprehensive program whose ultimate aim is the universal recognition of our Mother Most Pure as "Queen of the Universe" (a phrase in the Pope's Marian year prayer). The immediate aim of the Marilyke Crusade is to lead Catholic women and girls with the motto, "Whatever Our Blessed Mother Approves," to recognize Mary as "Queen of Modest Fashions."

Realizing the helplessness of an individual pastor or even a single diocese to cope with the "well organized" (C a r i t a t e Christi compulsi) promoters of the "cult of the body" (Bishops' Pastoral), the PCMI recognized from the start the necessity of operating on a nationwide scale. Recognizing, further, the confusion of women shoppers which has resulted from conflicting ideas of what constitutes modest dress, the PCMI entered upon what Archbishop Noll termed "a daring venture," the Marilyke Modest Dress Tag, which will tend to stabilize the standards of modest dress for future years.

The Marilyke Tag, prepared early in 1953, was ready by May to begin operation, having been accorded episcopal approval. On this tag, a folder, are printed among other things: a picture of Mary and her Immaculate Heart, "M a r i l y k e Modest Dress," and the Marilyke standards. The standards are, in essence, the ones set by the late George Cardinal Mun-

delein of Chicago, who took this action after special instructions had been issued by the Sacred Congregation of the Council on January 12, 1930. This tag is attached at factories, temporarily at stores, to any dresses which meet the Marilyke standards.

It Has Been Accepted

Will clothiers accept such a religious symbol? Perhaps it would be more apropos to ask, will Catholic women accept it? The best proof that clothiers will accept it is that some have already done so. Non-Catholic manufacturers and shop owners are among the most enthusiastic cooperators in the Marilyke venture.

It is only one year since the tag appeared on the market. Its success was immediate, enough to convince both Bridal Originals factory of St. Louis and PCMI that a glorious future was in store for the tag, provided Catholics themselves would cooperate. What a challenge to the Catholic cause of modesty!

On October 7, 1953, the feast of the Holy Rosary, on the eve of the Marian year and in preparation for more intensive crusading throughout it, the Marilyke Crusade emerged from seclusion. On that date an invitation was sent to over 8,000 Catholic grade and higher schools to enlist in the Marilyke Crusade. Girls from all over the nation were urged to "ask for the Marilyke Tag" when shopping, not only for bridal and formal gowns, but any type of dress; and to send an avalanche of requests to factories to adopt the tag.

The phenomenal initial succes is greatly due to the zeal and prudence of many Sister-Promoters. Long before the end of the contest on December 23, three factories were cooperating by attaching the tag to one or more styles of various types of wearing apparel. Before the Marian-year campaign was in full swing, another factory offered cooperation. In mid-February negotiations were in progress with three more large manufacturers in New York City who offered cooperation.

The Catholic Attitude

Will our Catholic girls patronize the Marilyke Tag? One of the surprises of the campaign was the discovery of more Mary-like modest women than had been suspected. The apers of Hollywood fashions had stolen the show, relegating the Mary-like women to the background with no effective voice or rallying-point. The tag was the signal for them to emerge and rally around Mary's glorious banner.

The idea of the Pilgrim Virgin's tour as Queen of Modest Fashions, via the Marilyke tag, appears to have had a special appeal, particularly in Marian year. The children have suc-

ceeded in setting the stage for this tour by getting the tag introduced into factories. The next step is to help her make countless tours from the factories to their stores, thence into their homes.

For this we need more Marilyke Units throughout the country, whose members will create the demand for Marilyke dresses at their local stores. Only after these stores are assured that their customers will buy Marilyke, will they risk to order them from the factories. A great volume of purchases will likewise increase the number of styles put out by the factories, which is very important. For many modesty-minded women fail to buy Marilyke dresses because of the lack of variety in their stores.

This is the critical stage of the Marilyke campaign, because concerted and speedy action is urgently needed. Modern mass production is too big and too fast to allow for small and slow action of crusaders.

The forces of evil are working relentlessly and speedily to complete their diabolical program of corruption through immodest fashions. They had almost succeeded in excluding from the market all special-occasion feminine attire. What a powerful weapon this planned breaking down of the sense of modesty through these pagan fashions has placed into their hands against the Church! Without it they could not have had the great success they did in peddling immorality through literature, movies, radio and TV. The Marilyke Crusade appears on the scene at the zero hour.

Every Marilyke Unit formed somewhere in this nation will lessen this danger. A few diocesan women's organizations, hearing the crusade call of their Mary-like daughters, "Be Mary-like, Dress Marilyke. Buy Marilyke," are even now preparing to join the Crusade. We are convinced it will not fail if pastors and assistants furnish leadership and encouragement by bringing fresh reinforcements to the weary and footsore pioneer crusaders. The stage is set for a gigantic movement for modesty in dress. But there is no time to delay, and there is needed an evergrowing union of Mary-like souls under the Marilyke banner.

We invite the clergy to write for a copy of the monthly Marilyke Newsletter and other Crusade literature, all of which has Episcopal Approval. Address the author at St. Cecilia's Church, Bartelso, Illinois.

If there had been in Petrograd in 1917 only a group of a few thousand men who knew what they wanted, we never would have come to power.—Lenin.

The Little Rascals of St. Peter's

Claiborne Lafferty — *The same the world over*

THAT is not a fair name to call them for actually they are very good altar-boys. However the name for "boys" in Italian is "ragazzi" so the temptation is too great to resist.

There are about 18 always on hand in the Sacristy. They are recruited from a nearby school and do not seem to mind at all if a priest comes in so late that they have to miss a class or two.

The Sacristy of St. Peter's is large enough to be a church itself. Everything is on a grand scale in that Basilica including the Sacristan. He is a Bishop. Pertaining as he does to the Pope's personal household he generally is in attendance around the Papal apartments and has little or nothing to do with the operation of the Sacristy. That is looked after by a Monsignor and his assistants. The present Monsignor has been at his post for 57 years. He is shrivelled and bent but his eye is just as sharp as it ever was to spot out picadillos among his ragazzi and his hand is quick enough to give them an unexpected reminder of their duties where it counts the most.

The ragazzi have above them a group of "giovanetti" who are, as it were, their elder brothers. These are youths in their late teens who have graduated to the superior honor of helping the priests vest. The group numbers about eight or ten. When 40 or more priests show up at one time to say Mass they are kept busy.

Everything is in readiness for as many priests as wish to celebrate including long black aprons, front and back, for Americans who have forgotten to bring cassocks with them. St. Peter's has some 45 altars so even if the priests are vesting when another arrives he does not have to wait long for his turn. On feast days the Sacristy can resemble an active railway terminal.

As soon as giovanetto has finished seeing that the vestments hang straight he snaps his fingers peremptorily for the nearest altar-boy who comes forward armed with utensils in both hands. In one he has a brass contraption which contains four cups or receptacles. Two are for the cruets of wine and water, one for a bell, and the other holds two candles. Why candles are not kept on the altars no one bothers to explain. In the other hand he carries the communion plate in a canvas cover. The cover has a pocket with a small round box of small hosts in it for whoever

---

Father Lafferty is our unofficial Vatican observer.

might want to go to Communion at that particular Mass.

The Sacristy is connected with the interior of the Basilica by a long, winding hallway. A priest has to have an eye almost as sharp as the old Monsignor's to be able to follow his server as he is led through the mazes of people coming to the Sacristy to have Masses offered or to visit the Treasury which is next door. One requirement for an altar-boy seems to be that he be as tiny as possible. He is so small that he can dart in and out between adult legs where his celebrant cannot follow.

Off to the Left . . .

Once through the door to the Basilica the priest sets off to a false start. His ragazzo swerves swiftly to the left and before his pursuer can take up the trail has pulled the cord of a bell which announces that another Mass is about to commence. The smaller the boy, the louder he rings the bell.

Also the smaller the boy, the larger the altar he selects. He runs a practiced eye around the columns and wings of the church where altars are placed and chooses the largest one in sight. Sometimes he has to content himself with an ordinary sized one but he is happy if it happens to be in one of the naves for there several altars are in seeing distance of each other and he can keep tab on the mistakes his fellow-servers make.

The boys know their responses all right but the priest never knows where they are coming from. To begin with, it takes time for a little fellow to set his burdens down on the credence table and to put candles in place. The priest starts the prayers at the foot of the altar but the foot of the altar at just that moment is the one place where his altar-boy will not be. The answers come from the credence table, from behind the altar where candle-sticks are being climbed to, or from the sanctuary rail where some black-veiled woman is being instructed that it is not yet time to count the number who want to go to Communion. But no matter how far away he may sound, at the proper moment he will drop down on his knees at the priest's side to rattle off the Confiteor. He is in position to swing back and forth to his heart's content as he reverences at the "tibi" and "te pater."

Telling The Communions

From that point on the celebrant is vaguely conscious of replies coming from all sides although invariably on schedule for now is the time for all good altar-boys to come to the Communion rail to count how many want to receive. At the Offertory he sidles up to the priest holding out the box of small hosts and whispering the num-

ber of communicants. If the priest happens to be a foreigner he holds up his fingers, too, just to make sure.

He has a wonderful time with the prayers after Mass. He knows the Salve Regina letter perfect and shows he does by reciting it far faster than anybody else can, at the same time expertly denuding the altar. The book has to be deposited under the credence-table, the candles retrieved, and the sanctuary gate opened. With a sign of relief at duty well done he settles to his knees beside the priest just as the latter makes the final Sign of the Cross and gets up to leave.

On returning to the Sacristy, the priest now feels like an old hand at following altar-boys. He has become so expert that he can detect his own server from the rest. They are dressed in purple cassocks and white surplices but they have one distinguishing mark. The old sacristan has learned by bitter experience that surplices cannot be kept from getting crumpled when worn by active little boys but he has triumphed in the matter of collars. He has supplied his ragazzi with celluloid ones. They can stand plenty of abuse. The only draw-back is that celluloid collars come only in men's sizes and have to be folded around childish necks as many times as they will go. Any excess is allowed to stick up in the air. One can always spot one's server by counting the folds in his collar and memorizing the angle at which he carries the end that protrudes!

Music Enriches Life

Music can enrich and sanctify life, His Eminence James Francis Cardinal McIntyre recently told Los Angeles, Calif., Philharmonic Orchestra subscribers.

"Music is the universal language of the soul," His Eminence said. "It is understood by all people. From the earliest ages religion has used and fostered music as a language for conversation with the Divine."

In the Sacred Scriptures, the Cardinal said, music is the language of the angels, and throughout the Old Testament as well as the New, "time and time again has the language of prayer found expression in chant and hymn . . . the psalms, the canticles, the chantings of David and the Prophets."

"Music may be a means of sanctification," the Cardinal said, "for it raises man from the dross of passing and earthly things unto the bright visions of the beyond, into the radiance and beauty and the charm that are the attributes of God and inspire our love of God."

Clerical Attitudes On Alcohol

John C. Ford, S.J.

—most of them wrong

AN experienced seminary professor once said to his students: "A man's drinking habits are a very personal matter. If you had to talk to a man about his sexual life you would certainly approach the subject with the greatest possible delicacy. Use the same delicacy of approach when you have to talk to a man about his drinking."

Those who take an interest in alcohol problems and go about lecturing on them learn very soon that they are dealing with a touchy, delicate subject, one on which there is a great deal of misunderstanding, and one in which emotional attitudes are often lying scarcely concealed just below the surface. This seems to me to be true not only of general audiences but also of clerical audiences I have addressed. Many of the clergy have a well-informed, well-balanced attitude toward these problems, but others, it can be said truthfully, are insufficiently prepared to meet them, while a few seem to have half a notion that there is something slightly un-Catholic about any special interest in them at all.

This is somewhat surprising in view of the fact that there are about four million cases of alcoholism in the United States —ten times as many as there are of tuberculosis—and that we Catholics have at least our share of them.

Perhaps it will be interesting and worthwhile, then, to describe certain attitudes concerning the use and abuse of drink which I have occasionally encountered among priests and religious. These are attitudes, which, it is hoped, would yield to the proper educational approach, but which at present form an obstacle, in the individual cases where they occur, to the practical and effective handling of pastoral problems. And of course if the priest himself has a drinking problem, they are an obstacle to the solution of his own problem. Omitting for brevity's sake, and because it can be taken for granted, the correct attitude of many of our priests, I am going to call attention to some other attitudes. Let us call them the unformed, the uninformed, the misinformed, the deformed, and the reformed attitudes toward drinking and drinking problems.

The Unformed Attitude

Many younger clerics, seminarians, priests and religious, have an attitude which can be described as unformed, because they have not received the per-

---

An expert in the field, Father Ford teaches at Weston College, Weston, Massachusetts.

sonal and professional formation which is demanded by the widespread use and abuse of alcohol in our society. Perhaps the most characteristic thing about this attitude is immaturity of viewpoint based on confusion of ideas and values. The custom of drinking has not so far been satisfactorily integrated into our American culture, and the confusion that results from conflicting ideas and conflicting evaluations of drinking is reflected in the attitudes of these young men as it is in the case of Americans generally.

When you start to speak about alcohol to seminarians, the younger they are the more likely it is that the first response from your audience will be a smile or a half giggle, or a knowing, humorous look, which betrays a frame of mind inappropriate to the subject matter and differing sharply from the serious, studious concern evoked by the discussion of other social problems.

The truth is they are deeply confused. They have heard a lot about the evils of drinking. But they know that many exemplary priests drink. They hear the evils decried by prohibitionists, by some parents, and by a few spiritual fathers. But they are exposed also to an enormous amount of advertising and propaganda to promote the idea that drinking and prestige go together, the implication being that drinking is a part of social or business success.

And in clerical circles they hear a good deal of careless talk about learning to drink like a man or a gentleman, jokes and teasing for the occasional total abstainer, and the specious claim that social drinking is necessary in order to make friends with people for apostolic purposes.

Is it any wonder they are confused?

Many seminarians leave the seminary with only a few, vague, unrealistic notions about alcohol. They know that drinking is not a sin, that a man who can still tell the difference between right and wrong is not "theologically drunk," and that a man who has a drinking problem should be given a good talking to, and the pledge—if one can get him to take it; if not, the advice to "stick to beer." This is what I mean by an unformed attitude.

The Uninformed Attitude

Not only among young priests but among older ones we sometimes find those who know little or nothing about the size and seriousness of alcohol problems; to whom the vast field of modern scientific literature about alcohol is a closed book; or who do not know about the organizations which are combatting alcoholism and excess;

or about the National Committee for Education on Alcoholism; or about the Yale Center of Alcohol Studies and other such centers of scientific inquiry and research; or who have heard of Alcoholics Anonymous but know little or nothing of its workings or how to cooperate with it; or who think that the pledge is a cure-all; or who have only the haziest ideas about the difference between alcoholism and drunkenness; and who are not aware of the community resources in their vicinity for dealing with cases of alcoholism.

It is not expected that the average priest should be an expert on matters of this kind. But it is not too much to hope that he should be *sufficiently* well-informed, from the pastoral viewpoint. That is, he should be equipped with the basic information which will enable him to deal effectively with those alcohol problems which will undoubtedly be part of his pastoral experience; information which will enable him to fulfill his own role as a pastor in the cooperative effort which is generally required to put the alcoholic back on his feet. As a first step in providing the clergy (and others) with basic educational materials on alcohol problems, there was presented last year at the annual meeting of the National Clergy Conference on Alcoholism a small work entitled "Facts and Principles About Alcohol."*

The Misinformed Attitude

There are also a certain number of priests who share the common misconceptions, misinformation and legends about drinking and alcoholism current in the general population. They say: "Drinking is good for your health;" or: "Drinking is bad for your health;" "It's good for a cold;" "Alcohol is a stimulant;" "Alcohol is a poison;" "Alcohol is a sexual excitant." "Heavy drinking causes the brain cells to deteriorate." "Drinking increases one's health and vigor for hard work." "Moderate drinkers live longer than abstainers." All these statements need correction or qualification.

One of the most far-reaching and fundamental m i s t a k e s about the use of alcohol is the idea current in this country that the purpose of drinking is to get high or to get a jolt out of it—that these more exciting and violent effects are what drinking is meant for. "What else is it for?" I have been asked more than once. Undoubtedly some priests are misinformed on this point, too, and consequently have incorrect ideas as to what the virtue of sobriety real-

*This has now been published as a book: "Man Takes a Drink: Facts and Principles About Alcohol," by John C. Ford S.J., (P. J. Kenedy and Sons, New York, $2.50).

ly requires of the followers of Christ, and what true moderation is in the concrete. "Wine was created from the beginning," says the Bible, "to make men joyful, not to make them drunk" (Ecclesiasticus 31, 35). Joyful means cheerful, not hilarious. The theologians who say that it is sometimes permissible to drink *usque ad hilaritatem,* mean the same thing. The Latin word *hilaris* means cheerful, not hilarious.

Another common misconception is that a man is not an alcoholic if he is able to swear off for Lent, or for a period of months. The test of alcoholism is not the ability to keep away from it altogether. Thousands of recovered alcoholics do that and they are still alcoholics, because if they started to drink again they would very soon be in trouble again. The test of alcoholism is the ability to drink regularly without getting into trouble. A person who can drink a small amount regularly, day after day and week after week, or whenever he drinks, and always stay within the bounds of moderation, is not an alcoholic. Swearing off for a period of weeks or months is no test of the ability to do that.

Finally, they may also be misinformed about the pledge and have an exaggerated idea of its effectiveness as a means of rehabilitation for the alcoholic. The pledge of total abstinence, taken for supernatural motives, has the highest approval of the Church and her theologians, and it has been the means of saving millions from alcoholic excess and alcoholism. But its effectiveness has been much greater as a measure of prevention than as a measure of rehabilitation, especially in cases of advanced alcoholism, and especially if it is expected to work all by itself. If the priest looks upon alcoholism as just a moral problem, just the sin of drunkenness repeated many times, and if he thinks that all the alcoholic has to do is to decide to stop drinking and then say his prayers and use his will power, he will not have much success in dealing with him. The difference between drunkenness and alcoholism is not just a difference in the amount of drinking. Alcoholism poses a new and different kind of problem. Alcoholism is drunkenness plus—plus serious life problems, and plus inability to stop unaided. In other words alcoholism includes the pathological problem of *addiction.* Great numbers of people including many of the clergy are misinformed on this and similar matters.

The Deformed Attitude

The clerical or religious state is not a guarantee against immoderate use of alcohol; an uneasy conscience can result in a deformation in reactions and at-

titudes towards drinking problems.

When problems of alcohol and alcoholism are brought up they often adopt a somewhat defensive attitude. It may take the form of jocose or belittling references to A.A., or snide remarks about Methodists and prohibitionists, or an attempt to ignore the topic entirely. Sometimes they come to believe that drinking is the only thing to do, and that there is something a bit queer about anyone who for one reason or another does not drink. They cannot imagine a good time without drinks, and so they urge their guests to drink not realizing, apparently, that it is very bad manners to force a drink, on anyone, or to serve only alcoholic beverages, leaving a guest no choice.

Or they come to think that social drinking is an important and necessary adjunct to apostolic work with souls: "If you don't take a drink for sociability's sake, you won't reach them. Go in their door and come out your own." The mention of total abstinence evokes uncomfortable references to fanatics and extremists, or a reaction of impatience against a somewhat un-Catholic idea. Their defensive reaction to any discussion of alcohol sometimes gives the impression that they are afraid someone is trying to take their drinks away from them.

One of the most familiar phrases on the lips of these individuals (who, fortunately, are few and far between), is the Latin tag *usque ad hilaritatem,* or the other one "not theologically drunk." One would gather from this phrase, as used, that a man does not commit a mortal sin by excessive drinking unless he gets himself practically to the stage of "passing out;" and some, when admonished that their own drinking is excessive, consider it an adequate defense to claim that they were never drunk, that is *theologically* drunk—as if the avoidance of this advanced stage of intoxication constituted some sort of criterion for the practice of the Christian virtue of sobriety.

Obviously, if a priest's own conscience bothers him about his drinking he is not going to be very effective in leading the souls whom Christ has entrusted to his care to the practice of the virtue of sobriety. In all probability he will have neither the scientific information nor the emotional and spiritual attitudes necessary to deal with the alcohol problems that confront every pastor of souls. He will be ashamed to preach what he does not practice and will be on the defensive whenever the subject comes up.

The Reformed Attitude

Having spoken about the unformed, the uninformed, the misinformed and the deformed attitudes, I suppose I should say

something about the reformed attitude. But it can be said quickly. Occasionally one who has determined sincerely that he personally must not drink adopts an attitude of rigid severity toward drinking in general which is rather hard to put up with. He looks with a jaundiced eye on the drinking habits of others, even if moderate, and makes the mistake of preaching to his brethren when it is none of his business to do so. He may give the impression, without intending it of course, of being "holier than thou." He has forgotten how delicate a thing a man's drinking habits are, and how personal the decision as to what constitutes truly m o d e r a t e drinking for a given individual.

In making the above remarks on clerical attitudes, I should like to disavow any intention of picking flaws or of making captious criticisms. To repeat: among the clergy are very, very many whose attitudes are above reproach. My purpose in calling attention to certain other attitudes is a constructive one. These attitudes seem to me to exist, and to be obstacles to the proper education of the laity and to the spiritual leadership of the clergy themselves. Pointing them out and recognizing them is merely a necessary preliminary to getting rid of them.

The virtue of sobriety can be practiced in two ways, by total abstinence and by moderate use. Our Lord was not a total abstainer and yet He practiced the virtue of sobriety perfectly. And so, let us recognize that decisions in this matter are highly personal ones and, as followers of Christ, let us show forth the charity of Christ by allowing to each one the exercise of his liberty in Christ.

Host Picks Guests

"Finally, let me remind some Catholics that persons of every race, creed and nation should be made to feel at home in every Catholic church. Every Catholic church is God's house, not only because it is dedicated to Him; not only because we pray and sing there in His honor; not even because we hear His gospel preached there. Every Catholic church is God's house in a more personal way—it is where He dwells, body and soul in the Blessed Sacrament. He is the Host—we are His guests . . .

"All are His, not our, invited guests. Anyone who is good enough for Him to invite, certainly ought to be good enough for us to accept. His Church, you know, is Catholic."—**From an official announcement sent to the Clergy of the diocese by the Most Rev. Albert L. Fletcher, Bishop of Little Rock, Ark.**

Don't Forget the People!

James Lawrence — *Celebrating the Holy Sacrifice*

AS a high school student I began using a missal at Mass. I remember one Sunday especially, when one of our curates newly returned from service as an Army Chaplain offered Mass. I was amazed at the difference in his Mass comparing it with before he went away. It was slower, more audible, and somehow more heartfelt than the usual Mass I attended. Later on after entering the seminary I noticed the difference in the way faculty members offered Mass, too. There were only two or three priests who offered Mass in such a way that a person could use his missal with ease. And there was only one who spoke the Latin intelligibly enough so that I could follow the propers without a missal after I got so I could understand Latin without a translation.

And then, before and during seminary days, there was the endless procession of Masses offered in black vestments during the week. This was disconcerting and would have been much more tedius had I not decided to read the feast day propers anyhow. But it still lessened the sense of oneness with the priest. And you can't attend a daily requiem, using a missal, without getting just a slight bit depressed after a while.

As the years passed in the seminary I gradually formulated a motto for myself: "After you're ordained, don't forget the laity who use missals." I also made it a point to observe priests at Mass very carefully to see just what were the defects from a layman's point of view.

There seemed to be many strange inconsistencies. First of all the layman reads a great deal about the importance of the Mass (it comes up regularly in Catholic magazines and papers), and often he is encouraged to use a missal at Mass. In fact in one parish I lived in Fr. Stedman's missals were liberally distributed in the pockets of every pew. In another the leaflet missal was used every Sunday. But here was the catch. First of all there was hardly ever any preaching on how to use a missal, or on the meaning of the missal prayers, or even a sermon explaining the Epistle and Gospel of the Sunday Mass.

Secondly, after you did figure out how to use a missal, you found yourself in a race with the priest. It would seem, from the layman's side of the Communion rail, that the priest had forgotten all about the people. You would just get finished with the "I will go in unto the

---

The author is using a pen-name to avoid embarrassing friends.

altar of God" and start on Psalm 42 when you would barely hear the priest begin a split-second rendition of the Confiteor. Naturally you'd skip to catch up. And so on all through the Mass. You would look up from the missal and find the priest washing his hands when you were expecting him to be pouring wine and water into the chalice. You might decide to use a missal, but find it almost impossible to use it prayerfully because of the speed of the priest.

Mumbled Prayers

Thirdly, the mumbling. There is no other nice word for it. It sounded as though the priest didn't really understand what he was saying. This was noticeable particularly if you were using a Latin-English missal, because you might get "lost" and want to find out where the priest was, but you couldn't because of the garbled words and speed. So two questions would insinuate themselves into your mind: 1. Why doesn't the priest speak *out loud* the prayers that are supposed to be heard? and 2. What's the big hurry?

One of the parishes I lived in had four Masses on Sunday with one and a half hours from the beginning of one to the start of the other. On weekdays there was ample time for the two Masses. I wasn't interested particularly in getting out of Sunday Mass in a brisk forty minutes (although I often thought something could have been done to cut down the five or ten minutes of announcements). And in the seminary I never did understand what the big rush was, because there was plenty of time for the chapel Mass and for the private Masses. And so the motto evolved: "After *you're* ordained, don't forget the laity who use missals." It was finally shortened to: "Don't forget the people."

There were certain principles I set up for myself which I firmly decided I would never forget. Among them were these:

1. To speak the parts of Mass that were to be *heard* by people in a voice that *could* be heard.

2. To pronounce the Latin at a moderate speed and distinctly, even, and *especially,* during the silent prayers.

3. To be deliberate in gestures, such as extending the hands in *Dominus vobiscum,* in turning around, and in all movements and gestures generally.

4. To preach on the use of the missal, and to explain the prayers and ceremonies of the Mass.

5. To Post an ordo calendar in English in the vestibule of the church so that the missal users can find out what Mass is being offered each day.

The Question of Speed

Of course rules like these bring up the question of speed, and I think it would be well to

consider a few things about this matter. It is true that theologians place a norm of 30 minutes on an ordinary Low Mass. Generally speaking (even though the norm was fixed *before* the inclusion of the prayers at the foot of the altar and the Last Gospel as parts of the Mass itself) a low Mass with no sermon, few communions, an average length Epistle and Gospel, no credo, and two collects can be offered in 30 minutes, and reverently with a moderate pace in reciting the Latin distinctly. But let us be realistic in admitting that many low Masses are not of ordinary length. For instance, when the collects and other prayers are multiplied, the Scripture passages lengthy and when a Credo as well as Gloria is included. And there is no excuse or justification for digesting gestures and garbling the Latin in order to compress it all down to an inflexible rule of 30 minutes. The purpose and the meaning of the ritual itself then becomes almost pure formalism.

In retrospect I look back at the seminary studies and come to the realization that never in our eight years did we have a course on the prayers of the Mass or on the Temporal and Sanctoral Cycles of the Church Year. We were expected to absorb that within the framework of daily low Mass and Sunday High Mass. And when we were finally taught how to celebrate the Mass, we were taught the rubrics disengaged from history and from the theory of liturgical prayer. Of course everyone read books on the Mass, but I wonder now if the lack of a course on liturgy (dissociated from rubrics) did not and does not result in the unthinking and sometimes cavalier handling of the Mass rite by many priests.

A Chief Role

We don't have to remind ourselves that to offer the Sacrifice is one of the chief roles of the priest. But I believe if a survey were made we should discover an alarming degree of ignorance among the clergy in regard to the origin and present meaning of a great portion of our ritual. Only such ignorance could bring forth the speed and mumbling and general neglect of the genuine liturgical spirit in the celebration of the Mass rite. This is *not* to say that Mass is offered without due reverence to the sacred Species, but rather that there seems to be lacking an awareness of what is being done besides the Consecration and Communion.

Awareness is perhaps just the right word. Are we enough aware of the people and *their* part in the sacrifice? Maybe many more priests than I think do have a good background knowledge of the ritual and spirit of liturgical celebration, but what they lack is a sense of community with the faithful.

That sense of community is a compelling motive for slowing down, speaking distinctly and performing the gestures meaningfully. And the sense of community also spawns a desire for more active participation on the part of the faithful.

In a time when the laity are becoming more conscious of the meaning of the Mass (despite *our* lack of preaching, the Catholic schools are doing an increasingly better job of instruction) we should try to appraise honestly our celebration of the Mass. We should do it in the spirit of three encyclicals by Pius XII: *Mystici Corporis, Mediator Dei, Menti Nostrae.* What is needed is to keep our minds on the Mystical Body as we act as the Mediators of God for the people.

Pepys On The Capuchins

Following a visit made to a Capuchin Friary, Samuel Pepys, the well-known English diarist of the 17th century, registered his impressions in a single, amusing paragraph, as follows:

"Away, and my Lord and I walked into the park, I did observe the new buildings: and my Lord, seeing I had a desire to see them they being the place for the priests and fryers, he took me back to my Lord Almoner; and he took us quite through the whole house and chapel and the new monastery, showing me most excellent pieces in wax-worke: a crucifix given by a Pope to Mary Queen of Scotts, where a piece of the Cross is; two bits set in the manner of a cross in the foot of the Crucifix; several fine pictures, but especially very good prints of holy pictures. I saw the dortiore (i.e., dormitory) and cells of the priests, and we went into one; a very pretty little room, very clean, hung with pictures, set with books. The priest was in his cell, with his hair clothes to his skin, barelegged, with a sandall only on, and his little bed without sheets, and no feather-bed; but yet, I thought, soft enough. His cord about his middle; but in so good company, living with ease, I thought of a very good life. A pretty library they have. And I was in the refectoire where every man his napkin, knife, cup of earth, and basin of same; and a place for one to sit and read while the rest are at meals. And into the kitchen I went, where a good neck of mutton at the fire, and other victuals boiling. I do not think they fared very hard. Their windows all looking into a fine garden and the Park; and mighty pretty rooms all. I wished myself one of the Capuchins." From the **Diary of Samuel Pepys.** Quoted in **The Capuchin Clarion.**

The Why of the Vernacular

Floyd Keeler *One man's opinion*

THE various discussions pro and con on the use of the vernacular in our services, as they have been appearing in THE PRIEST in recent months, seem to me to miss the point in general, and in particular to set forth some statements that cannot be substantiated historically.

One of the arguments used by those who are in favor of the retention of Latin and nothing but Latin is that its use somehow is tied up with the Catholicity of the Church and that since it is universal any breaking down of that unity would be a blow at one of the marks of the Church. Well, in the first place it is not universal and never has been. It is hardly to be supposed that the writers are unaware of the existence of various non-Latin Rites which have equal standing, though far from equal dissemination. The mere fact that they exist and always have existed is evidence against the universality of Latin. What we have in the Church is not absolute uniformity but what has been called "unidiversity" — a variety of forms—all having the same meaning, all rendering to God the worship that is His due, and all approved by the ecclesiastical authority which all obey.

The second point that is often made is that the vernacular is never used in the Church's liturgical services. This is not true now and it was decidedly less true in times past. Every language into which the liturgy has ever been translated was used simply because it was the vernacular of the place and time. Our Latin Rite is no exception to this as any half-informed student of Church history ought to be aware. That most of the languages have ceased to be the actual spoken tongue of the people who use them is simply due to the fact that spoken languages do have a way of changing.

This is perhaps the most telling point in favor of Latin but it falls down in view of the fact that even the oldest of the non-Latin services is sufficiently understood by the congregations for them to join it. This is seen in attending the Divine Liturgy in a Ukrainian Church for example. The old Church Slavonic is quite far from modern Ukrainian but the people do know well enough what goes on to make the responses and sing the Psalms, etc., which form so large a part of the Service.

While it is quite true that the so-called reformers' insistence

---

A convert, Father Keeler is at Lynchburg, Virginia. He was ordained two years ago at the age of 72.

on the vernacular hardened the Church in her retention of Latin so as to prove against them that the vernacular is no necessary part of the administration of the Sacraments, yet just about the time of the Protestant revolt there was a great movement towards the introduction of English in England. Few Catholics seem to realize that in the early years of Henry VIII—when he was earning his title of Defender of the Faith and before Anne Boleyn entered the picture—there had been drawn up in English and used in the Latin Mass an "Order of Communion" designed to help overcome the great laxity of the majority in receiving the Blessed Sacrament. It didn't get time to show what effect it might have, because of the break which took place in Henry's later years and the complete protestantising of the Church in England under the leadership of Cranmer, who though lawfully Archbishop of Canterbury was, nevertheless, a convinced Lutheran in his views and who sought to abolish the Mass and all it stood for.

Had England Remained Faithful . . .

Had England remained in communion with the Holy See, I do not doubt that we would have had an English liturgy couched in the beautiful language of the day—a period of probably the most sonorous rendition of our tongue. And while it may contain a few archaic terms, that language—the language of the Book of Common Prayer and the King James Version of the Bible—is sufficiently understood to make it a household word with many.

The question is raised: If we did get permission for the vernacular—who would translate it and how? I admit that would make a lot of difference, but may I somewhat diffidently suggest that so long as we have people like Msgr. Ronald Knox, that question seems a bit out of order. Of course I, and others like me, who were brought up on the Book of Common Prayer might be jarred a bit by some unfamiliar phrase, but I'd be willing to risk it.

Why? I work in a strictly missionary region where Catholics are comparatively few in number and where we are surrounded by Protestants—and I mean Protestants—not merely non-Catholics. Our services would be far more attractive to them and we would, I feel certain, make greater headway in gaining converts from among these sincere believing folks who are often drawn to the Church by her firm adherence to Christian principles, if they could understand anything of what goes on when they do occasionally venture into our churches.

So far as I am aware, none of the advocates of the vernacular are asking that Latin be dis-

carded entirely, but in the Ritual, when I frequently read in English (after I have read the required Latin) the people are always struck with the pertinency and beauty of the prayers. This is specially true in marriages and burials and in the ceremonies of Baptism, and to a lesser extent in the various blessings contained therein.

The same thing is true of certain parts of the Mass—those parts which are directed to be said aloud and which in many cases, have responses attached to them. Wouldn't it be better if we could say these in a language the people understand and in which they could respond? I might even learn that tongue-twisting "Suscipiat" if it were in English! I confess I don't know it in Latin and if I do not have someone to say it I have to read it off the book! But then I am a poor Latinist, I admit. If those parts were not intended to be understood, why say them aloud? And why responses?

Of course our worship is directed to Almighty God and not to the people, but aren't the people supposed to have any part in it?

The way our people take to Novenas and such like and the heartiness of the response to the Leonine prayers after Mass, make me feel they would like it and get a great deal out of it.

The question has b e e n brought up as to the matter of giving us the Breviary in English. That I regard as quite secondary, for one as poor in Latin as I am can get considerable out of most of it as it stands and it is the priest's book—not the people's. I confess that some of the homilies would mean more to me in English than they do in Latin. St. Augustine I find hard enough to follow in my own tongue, let alone in one in which I am not too proficient, but I regard the question of the Breviary as of decidedly less moment than the introduction of the vernacular in the public service of the Church.

What I am looking for in the comparatively few years that naturally remain to me in my priesthood is souls. If by any means I can have anything that will gain them, I want it, and I am convinced that a limited use of English would help. Of course, all this is merely my own judgment and naturally I submit that to the authority of the Holy See, which as our Holy Father has reminded us, alone has the power and the right to determine what is to be used and how.

The inroads of modernism and other heresies in non-Catholic denominations is something that gives great concern to many of their more devout and thoughtful adherents. We have the truth. Should we hide it "in a cellar or even under a measure"? I don't think so.

The Eucharistic Fast Reviewed

Winfrid Herbst, S.D.S.

Yes or no?

MORE than two years have passed since the Apostolic Constitution *Christus Dominus* on the Eucharistic fast and its accompanying Instruction appeared. It came into force January 16, 1953. Since then I have read commentary after commentary on it. Here I now present some of the generally accepted conclusions of those commentators on the new regulations as they pertain to priests, in the form of queries answered with yes or no. The legislation is so well known to priests that its concessions do not have to be enumerated again.

In General

The principle of canon 15, *leges in dubio iuris non urgent,* applies to the law of the Eucharistic fast as well as to other merely positive laws, does it not? Yes.

Therefore in the matter of interpreting the new law any opinion which is solidly probable, as indicated by the fact that a substantial number of canonists accept it, may be followed—in other words, in doubts of law the opinion in favor of liberty may be followed. This being so, all the solutions below, because they are all solidly probable in the sense mentioned, may be followed, opinions to the contrary notwithstanding. Is all this correct? Yes.

When Sick

Just to be sure, because the Latin term *infirmi* has a broader connotation than the English word "sick"—would all the following also be included among the sick or infirm: those who are not well; those in a run-down condition; those who do not enjoy good health, whether confined to their home or not, whether ill for a long time or for a short time, whether ill before or made ill by the fast before Communion; people suffering from a heart condition, an ulcerated stomach, a diabetic condition; people with cases of chronic insomnia, headache, old age, convalescence, nervous stomach? Yes.

A priest on a particular night suffers from sleeplessness, or has a bad headache, or a bad attack of indigestion, or something like that. He fears that it will be genuinely difficult for him to observe the full fast. It is after midnight and it would be a real inconvenience if he does not take something by way of drink or medicine (excluding alcoholic beverages). May he avail himself of the concession, e.g., by taking a hot drink, some medicine, a tablet, anything like that which he feels will help him? Yes.

Must the priest seek counsel from another priest before he may in his own case lawfully use this favor for the sick up to the time of beginning Mass (or receiving Communion, in case he does not offer Mass)? No.

A sick priest does not need to get a confessor's permission or advice because he is supposed to have the requisite learning and the proper sincerity of conscience and can judge properly and prudently whether the conditions are present in his case. Is that true? Yes.

The Three Cases

Is it true that in the three cases mentioned (Mass after 9, heavy work in the ministry, a long journey) a grave inconvenience may be supposed and that the contrary is to be proved? Yes.

If the priest would experience very little difficulty in keeping the Eucharistic fast completely, could he nevertheless make use of the favors granted under the rules by the very fact that he fulfills one of the three conditions (lateness of the hour, hard work in the ministry, a long journey)? Yes.

If the priest would engage in onerous work of the sacred ministry that would entail real difficulty in fasting, e.g., a couple of hours of light work in and around the church, supervising, helping to distribute Communion; or preaching a twenty minute sermon before his Mass; or hearing Confessions continuously for half an hour; or attending a sick-call during the night; or half an hour's study or other desk work, such as preparing a sermon, which has to be done after the Eucharistic fast has begun: would he have the right to take liquid nourishment (to the exclusion of all alcoholic beverages) up to one hour before the beginning of Mass? Yes.

Would he have the same right if he had to travel about 15 miles or more by car, if the roads were good, or a shorter distance if they were bad or if he would have to travel by bicycle or horsedrawn vehicle, or one and one-fourth miles on foot? Yes.

Does a priest have to consult another priest as regards the Mass after nine, the onerous work, or the journey? No.

Does the priest have to be in a situation where he *must* say a Mass after nine o'clock? No.

Could a priest lawfully take a longer sleep and be entitled to this concession, inasmuch as this would be a reasonable cause? Yes.

Could a priest who had inadvertently taken liquid nourishment (non-alcoholic) after 12 o'clock midnight and who could not therefore celebrate Mass at an earlier hour as he had in-

tended, wait until after nine o'clock and then celebrate Mass? Yes.

Suppose the priest had a 7 and a 10 o'clock Mass on Sunday, could he take liquid nourishment any time after midnight up to 6 o'clock and then, having said his first Mass, take some liquid nourishment again before 9 o'clock? Yes.

By liquid nourishment may we understand, for instance, coffee (with sugar), tea, milk, fruit juices, egg-nog, vegetable soup, soup with rice or broken crackers, beef-tea — anything like that which would be regarded as liquid in the common estimation of men? Yes.

Need the priest be concerned about just how much of this liquid nourishment he may take? No.

The Advice of the Confessor

The faithful must ask the prudent advice of a confessor before making use of certain concessions. May one hold that this means that a priest having faculties to hear confessions *somewhere* can give the needed advice? Yes.

Could the confessor give the requisite permission to at least a small group of persons, e.g., nurses, if he is quite certain that each individual member fulfills all the conditions? Yes.

Is it all right for one person to present the petition of another, e.g., a parent for a child, when there are justifying reasons? Yes.

May the counsel of the confessor be given by telephone or by mail? Yes.

Must the confessor decide, in a reasonable way, whether this person, because of his infirmity, would suffer a grave inconvenience by fasting from everything except natural water? Yes.

If the sick person has medical advice to this effect, or if he is deterred from going to Communion more frequently because of the fast, may the confessor infer that grave inconvenience exists, without seeking absolute certainty, which is not required? Yes.

If one has a chronic ailment, such as asthma or stomach ulcers, may one for years or even a lifetime take liquids or medicine by virtue of one consultation with a confessor? Yes.

Can one be classified as sick if one's bodily affliction is of a temporary character, such as a severe headache, which could be relieved, for example, by an aspirin tablet? Yes.

Since it is Communion without fasting that the confessor allows, may the advice of a confessor be sought *after* the liquid or medicine is taken but *before* the reception of Communion? Yes.

Because "Old age is a sickness" can the concession for the sick reasonably be extended to

old folks (over sixty or seventy) who, though not suffering from any particular ailment, yet have considerable difficulty in fasting before Holy Communion, even when Mass is comparatively early? Yes.

Is the advice of a confessor called for in order that a lay Catholic may receive Communion at an *evening* Mass? No.

Does the Constitution change anything as regards the reception of Holy Viaticum, which could always be received without fasting? No.

Time

When a priest finds that he has not fasted a full 60 minutes when a full hour is called for (and it is not called for in the case of sickness), must he defer the beginning of Mass accordingly? Yes.

When a priest is permitted to take liquid nourishment up to one hour before Mass because he celebrates Mass after 9 a.m., must that Mass begin at least one second after 9 o'clock? Yes

May the rule that an evening Mass may not begin before 4 p.m. be transgressed by a few seconds? No.

Does this legislation bind just as severely as the computation from midnight, that is, under pain of mortal sin? Yes.

Is it also still a mortal sin to communicate after having broken the Eucharistic fast even in a slight way (and it is never broken by taking plain water), abstracting from all concessions? Yes.

Before the Midnight Mass solid food and any beverage *may* be taken up to midnight. The same holds good for the Easter Vigil, if the Mass is at midnight. But if the vigil is anticipated, the rule with regard to the evening Mass is to be followed (a fast of three hours from solid food, one hour from other non-alcoholic beverages). Is all that correct? Yes.

May any of the systems of time: usual, local, true, mean, or legal time, be used when the Mass is a *private* Mass? Yes.

Is a Mass celebrated in a church before a congregation a private Mass in the sense here intended, even a solemn high Mass, provided it is not a capitular or conventual Mass or the parish Mass? Yes.

Bination or Trination

Priests who celebrate two or three Masses on the same day may take the ablutions, of water only, in the first Mass or in the first two Masses. But do they have to take them? No.

If the priest inadvertently takes the ablutions with wine, he need not on that account abstain from saying the other Mass or Masses which he planned. Does this hold good also when the second and third Masses are merely out of devotion, as on All Souls' Day? Yes.

Out of the Ruins . . .

Richard McSorley, S.J.

The story of a vocation

IN July, 1951, a young artist, an ex-sailor with a hitch in Alaska behind him, read the life of St. Francis of Assisi. The story of St. Francis' work on the reconstruction of the ruined chapel of St. Damian in Assisi impressed him. Francis' use of his artistic talents in the restoration of this stone temple of God had led Francis to the greater artistry of restoring the temple of God in the hearts of men.

Soon after the magic of Francis' life story had brought him into the Church, this Chicago artist received a letter from a friend stationed at a naval base in southern Maryland. "A group of us, navy volunteers, spend every Saturday trying to restore an ancient church which is a lineal descendent of the first chapel in Maryland. We need some artistic help in repainting and decorating the ceiling. Are you interested?"

In that question, this artist, whose name is Max, heard again the voice of St. Francis of Assisi asking his friends to help him restore the chapel of St. Damian. His reply was to take the train from Chicago and set out for Maryland. When Max arrived at Ridge, Maryland, it was almost evening, but there was light enough for him to locate his room above the sacristy at St. Peter Claver's Church.

The next morning he borrowed a bicycle and rode the three miles to St. Ignatius, just outside the gate of a naval air field. Max was glad it was outside. A navy Wave, Miss Mary Fahland, who had just spent her ten days of navy leave working on the ceiling, welcomed Max. Miss Fahland had already devoted a year of Saturdays — her liberty day — — to the work, so she was a good one to introduce Max to the church.

Like St. Francis of Assisi

Mary showed Max what was to be done and he set to work. From eight in the morning until five at night he was alone in the church restoring the 165-year-old walls. As Max painted the ceiling panels he thought over what he had learned of the history of this ancient church. It went back to 1634 when Father Andrew White, S.J. founded the first Catholic center in the original thirteen colonies. Max thought too of St. Francis of Assisi who had worked some 900 years before at a similar job.

Every night at five o'clock Max went back to St. Peter's

Father McSorley teaches at the University of Scranton.

on his bicycle. Some of the hills on the country road were so steep that he had to walk the bike. As there was no place to eat at St. Peter's he had his meals with the St. Vincent de Paul's campers who were using the high school building at St. Peter Claver's for their summer camp.

Meals with the campers brought Max in contact with Catholic seminarians for the first time. Salvatorian seminarians were counselors at the camp. For the first time he saw Religious in old clothes, working and sweating. He saw that they were poor and the boys whom they instructed were very poor. He went to the campfire with them at night and noticed how backward the boys were and how much instruction they needed, even to enjoy a campfire properly.

This impressed Max very much because he had also worked as a director of YMCA camps. He knew boys and liked to work with them, so he did what he could for the boys after working hours at the little chapel. He entertained the campfires for them, told stories about snakes, frogs, lizards and Indian lore.

Beginning of a Vocation

Max told me that this new experience with the Brothers left him with a lot of new ideas. He had already had some idea of a vocation in mind, a life of service to God; but his ideas were like the pieces of a ruined jig-saw puzzle, a puzzle without any pattern to indicate where the pieces should go.

Max found himself in daily contact with a group of the finest men he had ever met. Here was a work with boys that they were doing right before him, a work in which he saw an artistry which seemed now much more important than his own art. He had always considered it very important to become a great artist, he still thought it was important but he was beginning to notice that there were even greater things he might do. It seemed more important to him now to try to fashion the image of God in the hearts of the young than it was to fashion most perfectly the image of God in a piece of plaster.

The idea of a jig-saw puzzle again came to him when he tried to restore the statue of the Blessed Virgin. This statue had crashed to the floor years before and broken into many pieces. These pieces had been thrown out onto graves in the cemetry to fill the depressions years ago.

Max searched until he uncovered sixty pieces but there was no connection between one piece and another. He and Mary Fahland worked for hours trying to make edges match but they had to give up in failure.

They left the fragments in a wooden basket.

As Max was leaving the chapel to return to St. Peter's one evening, he had to move this basket to get out of the sacristy door. As he pushed it out of the way two pieces fell on the floor. He picked them up and made a feeble effort to fit them together; the two pieces matched! He picked up another and it fell into place. He sat down and started to mark the pieces and tape them together.

A Strange Solution

After a dozen or so pieces had been matched he knew something strange happened. As Max bicycled home he began to think that the Blessed Mother had wanted that jig-saw puzzle to be solved. When he arrived at St. Peter's he told the pastor, Father McKenna and the Brothers about the statue. They agreed that it was very strange.

As he talked to Father McKenna and the Brothers he saw some new piece of the jig-saw puzzle of his vocation which he had not noticed before. He noticed that some of the Brothers were much older than he, yet he had considered himself too old to think of the priesthood.

He noted too that Father McKenna was doing an apparently impossible job. He was trying to help the Brothers run a camp when he did not even have sufficient money to run his church. He was trying to help the poor people of his parish by conducting a high school and a grammar school; he was constantly begging as he was unable to meet the demands of the children on his time and his pocket book. Clearly he had an impossible job, yet it was perfectly plain to see that he was doing it well and that he was overjoyed in doing it. That night Max began to think that the puzzle regarding his future might have a solution.

Work went on with the statue of the Blessed Mother. The ceiling decoration waited while Max put together piece after piece until he had the Blessed Mother reconstructed up to her shoulders with fifty-seven pieces of the old statue and many fill-ins.

The headless statue of the Blessed Mother attracted more visitors than had ever come to the church before. They began to question Max and one of the questions made him think a bit. One of the visitors, after looking around the church and noticing how badly it needed work done and that all the work done was by volunteers, said to Max, "The Catholic Church ought to take the responsibility of restoring this chapel."

The implication was, of course, that volunteers should not be called upon.

Lazy Catholics . . .

Max wanted to reply, "You are one of the Church as much as anyone else, why don't you restore it?" Instead of saying that out loud he reflected on the idea after the visitor had left. "So lazy Catholics," he thought to himself, "blame the Church for failure, yet the laziness of the people is often the cause of the failure. So much needed to be done and there were so many who were ready to excuse themselves from doing anything. That was the way of God's kingdom, the way it had always been, the way it had been in the days of St. Francis."

There was still so much to be done at the end of the two weeks when Max's vacation ended that he wrote to his employer, the Daprato Studios, and told them he had to stay another week. He intended to finish the statue of the Blessed Mother. Although he worked on it without a model, Max finished it completely before that third week ended. That statue of Our Lady was the first image of its kind that Max had ever seen. It was an Immaculate Conception statue cast in 1855, one year after the dogma had been declared.

He did much other work, repainting the statue of St. Joseph, a Pieta, and more work on the ceiling. When Max boarded the bus to return to Chicago he carried with him a plaster bas-relief of the "Ecce Homo." He would repair and refinish that in Chicago. There was so much to do and so few to do it!

I received a letter from Max not long after he arrived in Chicago. It said, in part, "You'd never guess who greeted me when I returned to the studio, no less than Our Lady herself in a version of the same Immaculate Conception that I repaired in St. Ignatius' Church.

"The statue had come in for a repair and painting during the same time I was working on the statue at St. Ignatius. It is exactly the same model . . . coincidence? I rather think that Our Lady of Providence interfered.

"After reviewing my reasons for not pursuing a religious vocation, I began to realize they were not so good . . . You know what happened to me while I stayed at St. Peter Claver's . . . I am on my way to the kind of life that I hope is the will of God that I should lead."

Last year Max entered the Benedictine Order.

Were a system of psychotherapy to be built by having all therapies agree to harmonize their divergent criteria of cures, it would emerge as a religious enterprise, an **Imitatio Christi.**

—Sebastian de Grazia.

Code and Cult

Questions may be submitted to the editors

Joseph F. Marbach, J.C.D.

MY question is about Easter Duty. I have some Eastern Catholics who come here regularly because their own church is in the next city. Is it compulsory for them to receive in their own Rite to fulfill their Easter Duty?

No, it is not compulsory. However we hasten to add that you should try to persuade them to receive in their own Rite during the period of time allowed them in their Rite to fulfill this precept, but their obligation to do so is not even "sub levi."—(cf. *The Jurist,* I(1941), 150; II (1942), 50-52.

Canon 866§1 states that any Catholic may receive Holy Communion in any Rite "pietatis causa" and so occasionally we should remind our Latin Catholics that they may attend the Eastern Liturgy and receive Holy Communion in any Rite. By attending an Eastern Liturgy on Sunday they do of course fulfill the obligation of Sunday Mass (Canon 1249).

Canon 866§2 adds: "Suadendum tamen ut suo quisque ritu fideles praecepto communionis paschalis satisfaciant." While on the one hand admitting the word "compulsory" is not to be used, still we should not treat the question as an indifferent matter but should urge both our Latin and Eastern parishioners to receive in their own Rite during the Paschal-Precept-Time.

A private response of the Sacred Oriental Congregation of Jan. 26, 1925 affirms that Eastern Catholics themselves may take advantage of the privileges in Canon 866—for example, a Maronite might wish to receive his "Easter Communion" in a Ruthenian Church. Cf. Bouscaren, *Digest,* III, 374.

While thinking of the "Easter Duty," we might add the comment that those serving in the maritime service, those habitually working on ships, may fulfill their Easter Duty at any time of the year—*Acta Apostolicae Sedis,* XLVI (1954), 251. Also, in the armed forces, chaplains may permit the servicemen to fulfill this precept of the Church at any time of the year.

In many parts of the country and in many dioceses the practice is permitted of allowing the complete wedding party to kneel in the sanctuary during a nuptial Mass. Even though this arrangement is often requested, we allow only the bride and groom this privilege. Are we correct in our insistence on this principle or may the privilege be given to the entire bridal party?

There appears to be no gen-

eral directive for this situation but the local bishop may issue particular legislation about the procedure in marriages. Your bishop has the right to decree such directives as he wishes in this matter, but unless the bishop has forbidden it, it would seem more fitting to allow the whole bridal party to kneel on prie-dieux in the sanctuary.

The two witnesses should be close enough to hear everything —unless you mean the best man and maid of honor are allowed to stand at the altar for the wedding and then must return to a pew—during the Mass—such seems unnecessary.

We were told in the seminary to recall always how we planned all the details of our ordination and first Solemn Mass and to realize that in a similar way we should grant the bridal party all the details they wish within the orbit of the law—give them whatever they reasonably ask.

A private reply of the Sacred Congregation of Rites (reported in Bouscaren, *Digest,* III, 469) on November 20, 1940 to the bishop of Acireale states that only the contracting parties and the witnesses are to be in the sanctuary during the wedding and Mass; others, whether relatives or friends, are not to be in the sanctuary. However, this private reply, while allowing the presence of the witnesses in the sanctuary, does not seem to refer to what we call bridesmaids. (Perhaps it was the custom in Acireale for both families to gather in the sanctuary.) In our opinion, it does not seem irreverent to allow the entire wedding party in the sanctuary—especially if they all receive Holy Communion.

In this section of Latin America nearly everyone is a baptized Catholic. Many women are devout and pious, but the men as a group have no devotion or piety and do not practice their Faith. When a couple wants to get married usually it is the girl who is insisting on a Sacramental union rather than a sinful one. However, the men refuse to come to any kind of prenuptial instructions. If we insist on the men going to confession before being married it is most probable that they do not make good confessions. If we try to threaten them with not marrying them unless they come to instructions, there is a real danger of the boy and girl cohabiting without the benefit of the Sacrament of Matrimony. Would it be permissible to marry the couple without insisting on confession for the man so as to save the girl from a grave temptation that has in the past been fatal?

It would be permissible to proceed with the marriage despite the refusal of the man to prepare himself sacramentally. Faith and its usual external signs are not required for valid-

ity. Technically, the man is still a Catholic unless he has joined some sect or has apostasized. Confession of course cannot be demanded; the lesser evil may be tolerated rather than to gamble on a sacrilegious confession and Communion.

Canon 1033 states we should exhort the parties to prepare for marriage by confession and Communion, but it is not demanded.

The first volume of Father Bouscaren's *Digest,* p. 496, carries a reply of the Code Commission on June 3, 1918, about similar pre-nuptial deficiencies. The Code Commission was asked: "If either of the parties to a prospective marriage be found ignorant of Christian Doctrine, should the priest refuse to marry them, or postpone the marriage until he has instructed them?" The reply: "The pastor should observe the prescriptions of c. 1020§2; and while he does what the Code prescribes, he should carefully teach the ignorant parties at least the first elements of Christian Doctrine. If, however, they refuse, he should not refuse to marry them as is prescribed for other cases in c. 1066."

Msgr. Heneghan comments as follows on this 1918 reply: "It may happen that the contracting parties will be unable to comply with this admonition of canon 1033 because of their lack of sufficient instruction in Christian Doctrine. Often this will be traceable to the fact that, although they were baptized as Catholics, they have not been reared and educated as Catholics . . . In such cases the priest should carefully teach them at least the first elements of Christian Doctrine and prepare them for their first confession and reception of Holy Communion. However, some may refuse absolutely to take the instructions . . . The difficulty is increased if the ignorant parties are dull of intellect or if they feel unable, after only a few instructions, to accept and profess their belief in the doctrines which have been presented. Despite such a condition, the parties may refuse to postpone the marriage until they are instructed sufficiently to receive the Sacraments of Penance and the Holy Eucharist. In all such cases of refusal, the priest should not, in line with the prescriptions for other cases in canon 1066, forego assisting at the proposed marriage of Catholic parties. This was established conclusively in a response of the Pontifical Commission for the Interpretation of the Code on June 3, 1918. The Commission declared that if Catholic parties refuse to take the necessary instructions to remedy their ignorance of Christian Doctrine, they are not to be looked upon as *public sinners,* and the pastor should not for that reason decline to assist at their marriage, as is prescribed for other cases in canon 1066."—*The Marriages of*

Unworthy Catholics, Washington, 1944, p. 121. Cf. also *The Jurist,* VII (1947), 418-419.

Msgr. Heneghan suggests that the priest tell these recalcitrant Catholics that they should at least be free from mortal sin and thus in a state of grace before the marriage and that they should make at least a good act of contrition, but he adds: "Whatever may be the result of these recommendations by the priest, he should not refuse to marry such *non-public* sinners. Now that the common law of the Church has made pre-Doctrine and the reception of the Sacraments of Penance and the Holy Eucharist no more than a matter of urgent recommendation, and does not exact the compliance of the parties with such recommendations as an essential condition for their admission to marriage, it is quite certain that a local Ordinary cannot decree that their non-compliance is to be regarded as the equivalent of an impedient impediment. By doing so he would be exacting more of the parties than does the Holy See. However, it seems permissible, in a given case, for the local Ordinary to forbid a party to marry for a time, until adequate instructions are given and renewed efforts are made properly to dispose the party for confession and the reception of Holy Communion, if in his prudence he deems this procedure to constitute a necessary measure of pastoral discipline. However, there would have to be a just cause present, for example, the danger of scandal, to warrant such a procedure, and the postponement of the marriage could be protracted only so long as the just cause continues"—pp. 125-126. Cf. the same author in *The Jurist,* V (1945), 413-416. Cf. also the article by the now Bishop Hannan, "Ignorance of the Faith in Relation to Marriage," in *The Jurist,* VIII (1948), 426-434.

Capital To Get Moslem Shrine

The City of Washington will soon be hearing a voice singing out over the embassy rooftops:

"There is no God but Allah! Mahommet is his prophet!"

Five times a day the Moslem call to prayer will come over a loudspeaker, from a balcony high up on a 160-foot minaret sparkling in aluminum.

The nearly completed mosque and educational center is being built to accommodate Washington's more than 1,000 persons of Moslem belief.—**Salve Regina.**

Book Reviews

The Golden String

by Bede Griffiths, O.S.B.

P. J. Kenedy & Sons, New York, 1955, $3.50, 168 pages

EVERY convert autobiography is at least threefold in content. It is a critique of a world that fails to be illuminated and strengthened through Christ's Mystical Body. It is a romance as well, for every conversion is a true story of God's love pursuing a solitary soul hungry for Divine Love. And it is, finally, a personal testimonial of a discovery or recognition of the inexhaustible treasury in the Church's keeping.

On all three counts, *The Golden String* ranks among the most notable convert stories to appear in recent years. Bede Griffiths delayed writing his intimate record until he was in the Church for twenty-four years. And this maturity enables him to penetrate deeply yet compassionately into the world's ills; to speak with balance on the love of God and the terms on which it takes root and is maintained; and to grasp the wider relevancy of Catholic doctrine to the problems of our times. Besides, it is sheer delight to read this book. It is written with restraint, exceptional charm and quiet cogency.

One evening, a schoolboy went for a casual stroll. Hitherto he had taken life in stride. But this night all nature — with its sights and sounds and scents — came alive for him as never before. He recognized something sacred in creation and felt like kneeling. He glimpsed another world of beauty and mystery, with intimations of the Creator, and his response was one of profound reverence. This experience, Bede Griffiths is convinced, is not uncommon; although it may come in a variety of ways. But it is a grace by which, in one of the familiar circumstances of daily life, God makes us aware that there is more to existence than meets the eye. It is a golden string; and if a man clings to it and follows its lead, it may ultimately bring him to the close embrace of Christ in the Church.

A Search For Solitude

An Anglican, although uninstructed in Christian doctrine, he came of age in the disillusioned years following World War I. Revolt was in the air and he shared this widespread mood of dissatisfaction. He turned to Socialism for a while. But he quickly discerned that the world's malady went deeper than any merely economic diagnosis or any merely political cure. Appalled by the ugliness of our industrial civilization, its moral dissolution and intellectual chaos, he sought release in a simple, austere life in solitary places.

Meanwhile, C. S. Lewis, author of *The Screwtape Letters,* became his tutor at Oxford. Lewis had not yet returned to Christianity. But he was diligently seeking a sane philosophy of life. Pupil and professor soon became warm

friends and shared their discoveries in the ancient and Christian writers. Plato, Aristotle and Marcus Aurelius were savoured. And in Descartes, Spinoza and Kant, Griffiths found elements that were sound. But it remained for the Bible, Augustine, Dante and Aquinas to bring deeper satisfaction to his mind.

Returning to the Anglican Church, he contemplated taking orders. But he was equally disturbed by misgivings concerning the Anglican position and by doubts that the Modern Church of Rome was identical with the Church of the Gospels. Devoting himself even more generously to prayer and penance, he read Newman's "Development of Christian Doctrine." This settled his intellectual doubts. "But it was not only intellectual certainty which I desired," he remarks in a revealing passage, "I wanted to find a life which would satisfy my whole being, my heart and soul and body as well as my mind. It was sometime before I felt a complete conviction in regard to this." This was to come, under God, as a result of his sojourn with the Benedictines of Prinknash. Ordained a priest in 1947, he last year was named prior of a new Benedictine foundation in Farnborough.

The general Catholic reader, inquirers, and priests devoted to winning converts will find this book fascinating and revealing. "This rediscovery of religion," he says, "is the great intellectual, moral and spiritual adventure of our time."

Bede Griffiths experienced in his own soul some of the central conflicts of our age and resolved them by generous submission to Christ. And he is gifted with the insight and eloquence needed to clarify all this for others. — John T. McGinn, C.S.P.

The Diminished Mind

by Mortimer Smith

Chicago, Henry Regnery Co., pp. 150, $2.75.

MORTIMER Smith, author of a keen and biting study of current abuses in education entitled *And Madly Teach,* now returns to the fray.

The Diminished Mind is directed at those who deliberately plan for mediocrity in education, attempting to justify it in the name of "Democracy" whereas it is equalitarian collectivism. Copious quotations from Rugg, Childs, Brameld and other new radicals easily established his thesis that learning worthy of the name and the pursuit of truth are disappearing in our schools, for "adjustment" has deliberately been substituted for them. This new world, it occurs to the reviewer, is the world of the psychiatrist, not of the old-fashioned pedagogue. The master here is Pavlov and the current practitioners are the specialists who "work over" Russian prisoners.

Those whom Smith calls the "social reconstructionists" would in fact substitute some kind of conditioning or brain-washing to "make the school a positive force in social change." To put it otherwise, they would reduce the school to a level of a mere device for the propagation of their own fuzzy ideas. Mr. Smith thus traces the evolution of education from its

prior status to Education, whereby it has become the supreme regulatory science after the fashion of Comte's Sociology.

Such assumptions, it need hardly be pointed out, also underlie the current war on private education. They need to be dragged out into the light of day and mercilessly exposed as fascistic, in no wise democratic. Smith in effect does that.

He has in fact the courage to write and Regnery the courage to publish some "hard sayings" about modern education which need to be said — unless we are going uncritically to canonize anything that goes under the name of public education. This, I think, would be alien even to the spirit of John Dewey in whose mantle almost every little insignificant public educator smugly wraps himself.

For that matter, Mr. Smith even goes so far (blasphemously?) as to imply occasionally that the prophet's mantle will itself prove to be the shirt of Nessus. — G. J. G.

The Upper Room

by Fr. Thomas Plassmann, O.F.M.

The Franciscan Institute, St. Bonaventure, N. Y., 1954, pp. 210

WHILE it is true that the Holy Spirit carries a large part of the burden at any retreat, it would seem that those men who are chosen to give retreats to priests must find the task a very trying one. The basic things must always be said. The great challenge lies largely in saying them within a new framework.

To the priest, therefore, who picks up Father Plassmann's book and scans the index it will appear that, when he gave his retreats, Father Plassmann did not attempt anything very new. He begins with "The Charter of the Priesthood" and continues with an explanation of the "Three Ways" of the spiritual life, drawing his material from an investigation of the characters of the Apostles. Yet one need but read a few pages to discover that Father Plassmann's conferences are almost overpowering in their originality.

He reveals in them an enviable familiarity with the Gospels and, indeed, with the whole of Sacred Scripture. He finds striking meanings in a word, or phrase. Under his meditative pen the characters of the Apostles take on a thrilling reality, and the lessons drawn from them stand out in brilliant clarity.

Perhaps this reviewer has not read enough, but who, before Father Plassmann, has suggested and demonstrated such a thing as this: "Strange as it may seem at first sight, the priest who carefully studies the four gospels individually in the light of the environment, purpose and scope of each author, and who reads not merely the text but looks between the lines, will discover that each one of them has something valuable to offer him at his four main posts: the Church (St. John), the world or society (St. Mark), the school (St. Luke), and the home (St. Matthew")?

Father Plassmann has followed his own suggestion over long, thoughtful years and has now given us a small masterpiece that any of us would do well to take

on retreat, to keep handy on the arm of our "reading" chair, or to carry with us daily into the silence of the Real Presence. — Raymond Gribbin, Baltimore.

The Anglo-Saxon Missionaries In Germany

translated and edited by C. H. Talbot

Sheed & Ward, New York, 1954, p. xviii, 254, $3.50.

SHEED & Ward in a new series, *The Makers of Christendom*, under the general editorship of Christopher Dawson do a great service to historians and the public generally in reopening an age long past and one only too easily forgotten.

In presenting this series in the form of reprinting the original writings, as far as is possible, there is created a new freshness about the age. There is absent any attempt at scholarship for its own sake or an air of creating an understanding for the object. Rather there is the object itself speaking and one finds the age itself. The works of Eleanor Shipley Duckett certainly do much for scholarship. She has done much to open these ages for us in "Anglo-Saxon Saints and Scholars" or "The Gateway to the Middle Ages." Yet the general reader will feel more at home when he listens to SS. Boniface, Willibrord or Leoba telling of their needs or problems.

In reading the letters of St. Boniface especially one is made aware of the problems faced by a young Church as it attempts to organize itself and overcome paganism. Throughout the long struggle St. Boniface displays a deep loyalty to the Holy See and carries out its decrees. You can not escape the feeling of a deep sense of continuity with the past as you read these letters thoughtfully.

Christopher Dawson's introduction alone is well worth the price of the book. He ably shows the part played by the early Anglo-Saxons in carrying their ideals of monastic order and pattern into the broader fields. Order is fundamentally the basis of all civilization and where once it is established, civilization will soon follow and stability becomes its guardian.

These giants of the past admirably manifest the power of a manly faith. Our age can learn much from them in these original letters. They are highly recommended to all who would build a new order in our day of great change for on the same basic principles will sound order be established.—Hugh Wilt, O.S.B., St. Vincent's College, Latrobe, Pa.

The Third Revolution

by Karl Stern

Harcourt, Brace & Co., N. Y., 1954

THE refreshing style of Karl Stern is again displayed in this new treatment of a popular but difficult theme, viz., the relationship of psychiatry, philosophy, and theology. Dr. Stern's intimate knowledge in each of these fields as well as his wide familiarity with social, political, and cultural trends gives to his book a clarity and insight which makes it not

only a genuine contribution on a theoretical level but a readily accessible source of knowledge on a popular plane.

Dr. Stern's book is an attempt to evaluate psychoanalysis from the view-point of a Christian value system. This is not the first such attempt. However, it is novel in that the evaluation is done against a background of competing philosophical systems. He concerns himself with opinions of such a varied group as a communications expert, a sociologist, a general, a social psychologist, a zoologist. In his bright style he makes these people vivid representatives of "the third revolution."

In his attempt "to follow the dialectics of ideas" (p. 90) he describes how the scientific method used in psychology has been overextended "beyond the domain of psychology." (p. 125) "Values, particularly moral ones, are nontranscendental" (p. 136) in this overextension of the psychological method. If one limits himself to such methods and their results, "he loses sight of the ultimate design" (p. 173) and grace and freedom are nonentities.

The book is especially well done in the selection and presentation of case material and in the use of dream analysis.

This is a book which not only gives proof of the need to distinguish between "scentific discoveries" and "the philosophy of the discoverers" but also accomplishes this goal in the area with which it is concerned. The best recommendation for the book might be in Dr. Stern's own words: "Anything true is part of Truth itself." —Robert P. Odenwald, M.D., F. A. P. A.. Catholic University.

Teaching Religion, An Introduction To Catechetics

by Rev. Joseph B. Collins, S.S., S.T.D., Ph.D.

The Bruce Publishing Company, Milwaukee, 1954, $4.00.

ONE of the most noticeable fruits of the catechetical revival initiated by St. Pius X a half century ago is the number of texts and instructional aids for teachers of religion. Only a few days ago a priest long experienced in Catholic education remarked on the conditions which prevailed when he was a young priest with the rich plenitude of material which is available today. *Teaching Religion* offers an up-to-date and definitive text which many priests have long desired. It will not only help him in his own ministry of teaching religion but it is something to place in the hands of his curates, his teaching Sisters, and his lay teachers.

Father Collins, himself a Sulpician, writes in the direct tradition of Father Olier, St. John Baptist de la Salle, and Bishop Dupanloup — all original and successful teachers of religion and authoritative guides from the schools of St. Sulpice in the science of imparting religious instruction to young and old. To the writing of this standard text in the teaching of religion Father Collins has brought his long experience as a pastor, university professor of religion, and seminary professor of catechetics. Since 1941 he has been Director of the National Center of the Confraternity of Christian Doctrine, N.C.W.C.

Teaching Religion is divided into four parts. The first section is devoted to the venerable story of

catechetical education through the work of seven eminent catechists from St. Augustine to St. Pius X. Here also is the mind of the Church through its catechetical legislation up to the present time. Principles and methods of teaching religion make up the second part of the book, which culminates in the Integrated Activity Method that has been developed in the catechetics department of the Catholic University of America. This method has within its five-fold steps the psychological principles of St. Thomas, the process of teaching paralleled with the way we learn, and the activity techniques from modern pedagogy which aim to instill pupil participation and to create interest and maintain motivation and discipline.

The list of teaching techniques (Part III) that are applicable to the religion classroom is impressive, including such varied procedures as visualization, problem solving, organized discussion dramatization, and catechetical games. If known and put into effect they should go a long way to make the religion hour one of real interest and profit. The fourth part of the text treats of special methods for preparing for first Confession and Communion, teaching the Mass, liturgy, and the problems of the religion course in high school and college. A number of catechetical documents not easily accessible to the average teacher is found in the Appendix. The book is blessed with an extensive index.

This is a volume for busy priests who will find that a good catechetical methodology is just what is needed not only for the classroom but also for the pulpit; in both instances the basic principles are the same — John E. Kelly, Washington, D.C.

The Dignity And Virginity Of The Mother Of God

by Francis Suarez, S.J.
tr. by Richard J. O'Brien, S.J.

West Baden College, West Baden Springs, Ind., 1954, pp. xi plus 116

FRANCIS Suarez, one of the greatest of the Jesuit theologians, of whom our present Holy Father said that "after St. Thomas [he] must rightly be accounted one of the greatest students of sacred theology" (quoted in preface, p. vii) was a great pioneer in scientific Mariology. In the course of his thorough commentary on Part III, questions 27-59 of the *Summa* of St. Thomas, Suarez devoted-eighteen disputations — about a third of the entire work — to the study of Mary. In this treatise he applies the scholastic method to Mariology and displays "immense eruditions" as the distinguished Dominican, J. M. Voste observed (quoted in preface, p. vi).

The present translation contains three of the eighteen Mariological disputations of Suarez, disputations I, V, and VI dealing with the dignity of the Divine Motherhood in general, the corporal Virginity of Mary, and the Virginity of Mary in so far as it concerns virtue of soul.

Those who preach or write of the glories of Mary can profitably learn a great lesson from these disputations of Suarez: that if they wish to honor Mary well, and to move their readers or hearers to firm conviction, they will be well advised to give an obviously solid support for their statements.

Otherwise some hearers may be tempted to agree with the unfortunate words of Mauriac (quoted in: *Mary and Modern Man,* ed. Burke, p. 56): ". . . we suffer from these quite gratuitous affirmations which are hurled from the height of the pulpit, and which subtilize on the perfections and privileges of Mary with no other proof and no other reason than a certain 'propriety.' "

While admitting that Mauriac fails to grasp fully the nature of the argument from propriety, and without suggesting that we give up entirely the use of that type of reasoning, we would still urge speakers and writers to draw on such works as those of the great Suarez, and take from them solid support, particularly drawing on the rich treasury contained therein of Scripture, the Fathers, and the official interpretations of the Church. And, especially, we today should not fail to add also the pronouncements of the recent Popes (not only definitions but also the less solemn, but binding Encyclical texts). For we had in the past century a rich profusion of official papal statements on the prerogative of Mary. Suarez himself would be delighted with them, and would keep them constantly before his readers. We will do well both to use and to imitate his Mariological treatises. — Wm. G. Most, Dubuque.

A Short Breviary

Edited by William G. Heidt, O.S.B.

Liturgical Press, St. John's Abbey
Collegeville, Minn. 1954 pp. 1194
priced from $3.90

IT WAS more than fourteen years ago that the Liturgical Press first made available a short breviary in English for the use of both laymen and religious. Since that time, laymen in particular have become ever more aware of the role the liturgy should play in daily life. Consequently there has been an ever-in-creasing desire on the part of many to associate themselves more intimately with liturgical activity. These people welcomed and bought the first Short Breviary.

The reason for this is clear. For most people, reciting the breviary in Latin is an utter impossibility. Even to recite the whole breviary in English is possible for only the few who can salvage the time from a busy, work-a-day life. But a short breviary in English is a different matter entirely. It has been this reviewer's experience that laymen are eager to hear about the short breviary and that, having been introduced to it, they continue to use it faithfully.

The New Short Breviary follows the Roman Office in structure, allowing, for example, the Invitatory three psalms hymn, and one lesson for Matins. There are four psalms for Lauds, one for each of the Little Hours, and so on. The fifty psalms which do not appear in the Ordinary are included in the supplement in nocturn form. There are also supplemental Scripture readings for the whole year.

There seems to be little point to the objection that reading a short breviary is not a truly liturgical activity. Any of us would settle for a little gold, without demanding the whole of Fort Knox.

Here is a book which deserves all of the publicity it can get. — Raymond Gribbin, Baltimore.

The Sacraments In The Christian Life

by M. M. Philipon, O.P.
translated by John Otto

Newman Press, Westminster, Maryland, 1954, pp. 394, $4.25

ALTHOUGH it says nothing particularly new, this volume of Father Philipon is one of the few books on the sacraments that puts them in a setting and context of the *whole* of Christian dogma. The relationship here between the development of each idea on the sacraments, and the other dogmas of faith is wide and profound: which enhances not only the book's dogmatic but particularly its ascetic value. Nor is the term "Christian Life" in the title used idly. The book is exceptionally Christo-centric throughout, showing the sacraments in *detail* as the source of the Christ-life in us both as Christian individuals and members of a Christian-Catholic society.

There is something very worthwhile here for everyone: layman, religious, priest and bishop; and uniform excellence of treatment makes it difficult to choose among the contents. Besides a single chapter on each sacrament there are three on the Eucharist (one as Sacrament; two as Sacrifice) and three on Holy Orders. Setting aside the involvements of theological controversy entirely, Father Philipon's treatment of the Mass emphasizes the Thomistic tradition recently revived by Vonier, Casel, Masure, and Doronzo on sacramental immolation against the De la Taille view, and brings out beautifully a treasure of solid thoughts for meditation and contemplation. The Mass as Christ's *identical* sacrifice on Calvary, and the Mass as the sacrifice of the Whole Christ (the Mystical Body) are superbly well done from the ascetical angle.

The chapters on Holy Orders tie in Christ's unique pre-rogatives as Priest and King with the fullness of orders in the Pope and his fellow-bishops, and stress the spiritual value of hierarchy in the Church. The third chapter on Orders gives a richly dogmatic treatment of the priest's spirituality through participation in the priesthood of Christ; in which Mary's role as Mediatrix is far from neglected. The book concludes with a chapter *de Novissimis,* where the emphasis is on heaven and eternal life in Christ, as the continuation and culmination of the Life begun, fostered, and enriched by and in Christ through our reception here on earth of the sacraments. Father Philipon's material makes a fine basis for the meditation or spiritual reading of anyone interested in participation in the Christian life. — John H. Thirlkel, S.S., Seattle.

St. Bridget of Sweden

by Johannes Jorgensen
translated by Ingeborg Lund

Two volumes, New York, Longmans Green, $8.50

JORGENSEN'S *St. Bridget of Sweden* is a deeply learned and richly variegated life of one who was a remarkable woman as well as a canonized saint. Bridget, the mother of eight children (one of them St. Catherine), well born, highly connected and influential in Church and State, was an un-

commonly clever and hard-headed human being, yet an ardent ecstatic soul whose visions and revelations still attract both professional theologians and ordinary lay folk.

On the purely human side, one is compelled to admire this "mulier fortis" of the fourteenth century, who bearded Cardinals and counseled Popes but always in the zeal for the House of God which consumed her. In this light, too, must be read her burning denunciations of the wide-spread abuses of her age. They are positive and medicinal and redolent of pure faith. Bridget herself never lost a certain homely simplicity and motherly concern for others that endear her to the present day reader as well as to contemporaries. She is no Protestant reformer; her strongest words are uttered in love not hate.

It was at the death of her husband in 1344 that she gave herself up completely to religious pursuits, although from early childhood her life had been marked by no uncertain signs of God's grace.

Freed now from the world, she intensified her austerities, recorded her later revelations so highly regarded in the Middle Ages, founded the Order of St. Saviour (Bridgettines) and finally removed to Rome. Save for pilgrimages (one to the Holy Land), here she stayed till death. Canonization, in her case a witness to her wide-spread fame, followed a few years after her death, in 1391.

These facts and many more, Jorgensen, a convert himself and author of several studies of the Church in the North, narrates with obvious relish in a moving biography that itself breathes the spirit of the later Middle Ages. This is surely a work of erudition and painstaking research, but, nicely integrated and synthesized, it has as well a medieval grace. —G. J. G.

Lives of Saints

Edited by Fr. Joseph Vann, O.F.M.

John J. Crawley & Co., Inc., N. Y.
1954, xv-527, $5.95

SPECIAL features about this volume make it signally attractive. Sixty-eight in all, these lives exemplify that happy blend of fact and function which is so hard to achieve. Heightening the factuality are well-chosen excerpts from the writings of the Saints themselves. Compounding the unction are 48 illustrations which lend color and variety to pages already pleasingly printed.

Further attractions like a calendar of Saints, partial gold edging, hard binding artistically done in a rich, antique brown, combine with the text to make a volume thoroughly distinguished.

This volume likewise contains an introduction by Father Thomas Plassmann, O.F.M., who is just a year short of his golden jubilee. This beloved Franciscan is universally esteemed for his wisdom as well as his priestliness. His recommendation is still another indication of the value of this book.

Priests will discover in these *Lives* a handy and reliable source for sermons and informal talks. Boxed, it likewise makes a handsome gift for birthday, graduation, or ordination.—Joseph Taylor, Baltimore.

The School of Virtue

by The Rev. John A. Kane

Pageant Press, New York,
1953, pp. 168, $3.00.

THE great number of spiritual books flowing from our Catholic presses these days often leaves us in a kind of happy bewilderment. The books are not only numerous, but many of them are truly first-class. One hardly knows which to choose. That this is true is surely due in no small part to writers like Father John Kane, who, over the years, have disciplined themselves to a strict orthodoxy in the presentation of religious truth, without being either trite or heavy-handed in their approach.

The School of Virtue is another book in Father Kane's competent "School" series, which includes *The School of Love, of Mary of Repentance,* and *of the Cross,* two of these being former selections of the Spiritual Book Association.

In this work the author first examines the necessity of virtue, then points out, as few have done, that the Trinity is our basic model of all virtue. After considering the role of the will and of grace in the development of virtue, he examines the theological virtues and an interesting group of the co-called subordinate moral virtues: humility, obedience, fear, contrition, patience and meekness. While the whole work seems to have been planned for reading by religious, there are no pointed applications, no ferverinos. Father Kane lets each virtue speak its own message to the reader.

Although it resembles many another book on the average priest's shelf, *The School of Virtue* has its own distinctive flavor, and it is likely that each reader will find a chapter or two that seem to surpass any others on the same subjects. — Raymond Gribbin, Baltimore.

Catholic Liturgy

by Gaspar Lefebvre, O.S.B.

B. Herder Book Co., St. Louis, Mo.,
1954, pp. 300, $3.50.

A new and revised edition of Father Fefebvre's classic work on the Liturgy is here presented to a reading public which is perhaps far better prepared to receive it than the reading public was when it was first published in 1924. Since that time the Liturgical Revival, blessed by those who understood it and cursed by those who did not, has, at least, made many more thousands of people aware of the fact that there is much more to the Liturgy of the Church than appears to the eye of the uninitiated.

Catholic Liturgy is a painstakingly thorough presentation of not only the meaning of the Liturgy in general, but also of the vital funtion of all of the elements that go into the Church's Liturgical Year. If a few chapters become tedious in the reading of them, as the chapters on the angels and the saints did for this reviewer, the rest evoke real interest, and all hold a wealth of valuable information. Every phase of the work is so cast as to demonstrate the truth of St. Pius X's famous declaration, which concludes each chapter, "Public worship is the primary and indispensable source of the true Christian spirit." — Raymond Gribbin, Baltimore.

PUBLICATIONS DISAPPROVED

by the

National Organization of Decent Literature

APRIL, 1955

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

The Code Authority, Comics Magazine Association of America, Inc., is reviewing all comic books of 24 publishers to determine whether or not these books conform to their new comic book code.

The NODL Reviewing Committee is now conducting its own survey of comic books which bear the Code Authority seal of approval. It shall present its findings to the Code Authority when finished.

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Bad 'Un
Fear and the Guilt
Heat Lightning
Luisita
Modern Cassanova's Handbook
Open All Night
The Marina Street Girls
The Naked Fear
Why I Am So Beat
Will To Kill

AVON PUBLICATIONS

Amboy Dukes
And Dream of Evil
As They Reveled
Belly Laughs
Break-up
Bubu of Montparnasse
Cry Tough
Dark Passions
Dawn On Our Darkness
Devil's Daughter
Diary of a Chamber Maid
Enter Without Desire
How Rough Can It Get
Other Side of the Night
Forbidden
Gang Girl
Go For The Body
Hellbound
Honeymoon Guide
I'll Call Every Monday
Intimacy
Laughter Came Screaming
Love for a Stranger
Make My Bed In Hell
Merry Mistress
Millie's Daughter
Naked Acre
Never Leave Me
Rue Rigalle
Rusty Desmond
The Big Brokers
The Hoodlums
The Wrong Turn
Thunder Below
What D'Ya Know For Sure

BALLANTINE BOOKS

Heyday
Summer Street
The Golden Spike
Tides of Time

BANTAM PUBLICATIONS

A Cry Of Children
Battle Cry
Clara
Flee the Angry Strangers
God Has A Long Face
Here Comes Joe Mungin
Lament for Four Virgins
Never Love A Stranger
Picaroon
Quick Brown Fox
Sailor Town
Someday Boy
The Cautious Amorist
The Day of the Locust
The Hate Merchant
The Man From Brazil
The Price of Salt
Troubling of a Star
Wait for Tomorrow

BEACON PUBLICATIONS

Gutter Gang
King of the Khyber Rifles
Pawn
Rooming House
Shabby Street
She Got What She Wanted
Stable Boy
Walk in Darkness

CARDINAL PUBLICATIONS

A Stone for Danny Fisher
Flesh and the Dream
Nana
Night Light
1919
The Devil Rides Outside
The Devil's Laughter
The Female
The Ragged Ones
We Are Betrayed

DELL PUBLICATIONS

Back Country
Caroline Cherie
Daughters of Strangers
Deep Is The Night
Gina
Go Down To Glory
Poisons Unknown
Reap the Whirlwind
Sex After 40
Teresa
The Bold Saboteurs
The Sin Shouter of Cabin Road

FIRST EDITION

Conduct Unbecoming
I Detest All My Sins
Men
The Calm Man

GOLD MEDAL PUBLICATIONS

Angels In the Gutter
Cabin Road
Cry Down the Lonely Night
Handsome
I'll Find You
Jezebel in Crinoline
Pappy and the Promised Land
77 Rue Paradise
So Wicked My Love
Spring Fire
Street of No Return
Sweet Money Girl
The Dangerous One
The Mating Cry
The Sin Shouter of Cabin Road
13 French Street
Wild Breed

Whisper His Sin
Women's Barracks

HILLMAN PUBLICATIONS

Let's Make Mary

LION PUBLICATIONS

A Dog's Head
A Hell of A Woman
A Swell-Looking Babe
A Way With Women
Boss Man
House of Evil
Joy House
Sexual Practices of American Women
Sin Pit
Strange Sister
The Flesh Baron
The Joy Wheel
The Naked Night
Tiger Street

NOVEL SELECTIONS, INC.

Poor Fool
The Bastard

PERMA PUBLICATIONS

Grand Hotel
Indian Summer
Memory of Love
Music Out of Dixie
Nine to Five
Port of Call
Sing At My Wake
The Color Of Blood
The Condemned
The Southpaw
The Tall Dolores
They Had A Glory
To Have and Have Not
Unconquered
Victory In the Dust

POCKET BOOK PUBLICATIONS

Homer Crist
In Love
Lord God of the Flesh
Pride's Castle
Sultan's Warrior
The Bishop's Jaegers
The Girls of Sanfrediano
The Story of My Psychoanalysis
Trespass

POPULAR LIBRARY PUBLICATIONS

A House Is Not A Home
All Passions Spent
Blood Royal
Born of the Sun
Dark Streets of Paris
Devil Take Her
Everybody Slept Here
Find Me In Fire
Glitter
Hot Freeze
Julia
Kiss the Night Away
Macamba
Mark of the Hunter
No Angels for Me
Prince Bart
Rage to Love
Rogue Wind
Run, Brother, Run
Satan Was A Man
Ten Roads to Hell
The Beach House
The Dim View
The Dead Tree Gives No Shelter
The Gilded Hearse
The Hot and the Cool
The Innocent One
The Naked Hunter
The Naked I
The Night is my Undoing
The Violent Wedding
These Items of Desire
We Burn Like Candles
You Can't Stop Me

PYRAMID PUBLICATIONS

After Dark
Bold Moment
Chicago Women
Chinese Lover
Dark Brother
Female Convict
Hill Man
His Father's Wife
Hospital Doctor
Lession In Love
Let's Go Naked
Love Camp
Lovers In The Sun
Loves of Goya
Mimi
One for the Road
Pierre's Woman
The Cheat
The Come-On
The Junk Pusher
The Redhead from Chicago
The Shame of Mary Quinn
Women on the Wall
Yankee Trader

SIGNET PUBLICATIONS

A Lamp for Nightfall
A Law for the Lion
Awakening
Cancel All Our Vows
Catcher and the Rye
Days of My Love
Father and Son
Forever Amber
Four Days in a Lifetime
From Here to Eternity
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Kiss and Kill
Love Without Fear
Mistress Glory
Morning, Winter and Night
Mud On the Stars
My Days of Anger
One Lonely Night
Pajama
Portrait of the Damned
Sanctuary
Scollay Square
Search for the Sun
Serenade
The Big Kill
The Birds and the Bees
The Chain in the Heart
The General Wench
The Hoods
The Long Wait
The Lost Year
The Mountain and the Valley
The Naked Heart
The Outsider
The Revolt of Mamie Stover
The Scattered Seed
The Skin
The Sling and the Arrow
The Wayward Ones
Tobacco Road
Tragic Ground
Trial By Darkness
Trouble in July
Uncle Tom's Children

DIGEST-TYPE NOVELS

Back-country Wench
Back-Road Motel
Backstairs
Backwoods Girl
Backwoods Shanty
Bayou Girl
Beach Girl
Big City Nurse
Boarding House
Boy Madness
Cafe Society Sinner
Career of Sin
Celler Club
City of Sin
City Streets
Coed Sinners
Confessions of a Lady's Chauffeur
Farm Hussey
French Nurse
French Sinner
Gang Girl
Gang Mistress
Girl-Crazy Professor
High Priced Party Girl
Hilly Billy In High Heels
House of Sinners
Hoyden of the Mountains
Hungry for Love
Indiscretions of a TV Sinner
Intimate Affair of a Sinful Model
Intimate Affairs of a French Nurse
Joy Girl
Lost Woman

Love Hungary Boss
Love-Hungry Doctor
Love Hungry Millionaire
Love Starved Woman
Male Ward
Man-Crazy Hussey
Man-Hungry Widow
Motel Mistress
Native Girl
New York Model
Night-Club Sinner
Nurses' Quarters
Odd Girl
Pick-up Girl
Playboy's Nurse
Red-Headed Nurse
Red-Headed Sinners
Reefer Club
River Boat Girl
Runaway Girl
Runaway Blond
Savage Eve
Scandals at a Country Club
Scandalous Career Girl
Scandalous French Doctor
Scandalous Nurse
Secrets of a Coed
Secrets of a Doctor's Bride
Shameless Playgirl
Shanty Girl
Shanty Road
Ship's Doctor
Sin Cruise
Sinful Island Vacation
Sins of an Aspiring Actress
Sins of a Private Secretary
Slum Doctor
Soldier's Sinner
Stag-Party Girl
Streets of Paris
The Lonely Soldiers
Toffee
Trailer Camp Girl
Very Private Secretary
Wayward Nurse
Wild Girl
Woman-Crazy Doctor
Woman of Passion
Young Sinners

MAGAZINES

Actual Confessions
Adonis
Adult Phychology
A Laugh A Minnit
All-True Fact Crime
Amateur Screen and Photography
Amazing Detective
Art and Camera
Art Photography
Authentic Detective
Bare
Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time
Body Beautiful
Bold
Bronze Thrills
Brief
Brown
Bust Out Laffin
Burlesque
Candid Photography
Candid Whirl
Cartoon Humor
Challenge
Cheers
Color
Comedy
Complete Detective
Complete Police Cases
Confessions
Confidential
Confidential Confessions
Confidential Detective
Crime Detective
Crime Exposed
Dare
Daring Detective
Daring Romances
Detective Book Magazine
Detective World
Detective Yearbook—1954
District Attorney Detective
Exclusive
Exclusive Picture Detective
Eye
Eyeful
Fact Detective
Fame
Famous Police Cases
Fifteen Love Stories
Figure
Figure Photography Annual
Figure Studies
Flirt
Focus
Foo
Fotocrime
Fotomatic
Foto-Rama
Frolic
Front Page Detective
Fun Parade
Gala
Glamorous Love Stories
Glamorous Models
Good Photography
Ha
Headquarters Detective
His
I Confess
Inside
Inside Detective
Jest
Jive
Laff-Annual
Life Romances
Life Story
Lilliput
Line-Up Detective
Love
Love Book
Love Secrets
Lowdown
Man's Life
Man to Man
Men
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance
Nifty
Night and Day
Now
Nudist Year Book
Off Limits
Our Life
Our World
Pace
Pack of Fun
Paris Life
Peek Show
Peep Show
People Today
Photo
Photo Arts
Photograph Workshop
Picture
Picture Digest
Picture Follies
Picture Fun
Picture Life
Picture Scope
Picture Show
Pix
Playboy
Point
Police Detective
Police Record Detective
Private Lives
Prize Winning Photography
Pulse
Rave
Real Detective Cases
Real Police Cases
Real Police Stories
Real Romances
Real Story
Reward
Romance Confessions
Romance Time
Salon Photography
Scene
Scope
Secret Confessions
Sensational Detective Cases
Sexology
Show
Show Girls
Sir
Smash Detective Cases
Special Detective
Strange Medical Facts
Star
Stare
Startling Detective
Sunbathing
Sunshine & Health
Suppressed
Tab
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
Tomorrow's Man
Tops
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases

True Life Stories	Uncensored	Wit and Humor
True Love Secrets	Uncensored Detective	Women in Crime
True Police Cases	Underworld Detective	World Digest
True Police Yearbook	Vue	You
21-The Magazine For Young Men	Wham	Your Psychology
TV Girls and Gags	Whisper	Your Romance
	Wink	Zip

NOTE: A Club to obtain pocket-books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New York 36, N. Y.

List prepared by The National Organization For Decent Literature, 33 East Congress Parkway, Chicago 5, Ill.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

Currente Calamo

Continued from page 274

ing Feb. 1 all priests must use all of the English that is permitted. (All of everything may be in English. There are 248 lines of compulsory Latin but even these may be preceded or followed by their English translation.) A statistically minded critic in the Baltimore *Review* counted 2,326 lines of prescribed text of which only 248 need be in Latin.

On the other hand, the Ordinary of one large archdiocese has expressed himself so forcefully against the innovation that his priests are a little timid about even having it seen on their shelves.

New Jokes

ARE there any new jokes? We doubt it—there seem to be merely jokes that one hasn't heard.

For instance—Father Dupeyrat has brought out, by all accounts, a fascinating memoir of his life among the savage Papuans, cannibalism and all that. The book, which we have not read has been very well received everywhere.

The reviewer in the New York *Times* got a big yuk out of a joke Pere D. told how "after being shown his first church 'hut' in a forlorn cleft of the mountains, he asked where the latrine was, and was shown the whole vast landscape by his cure, who remarked, 'My dear chap, there it is in front of you.'"

Well it is funny. But what spoiled it for us was the fact that we had fallen out of our sophomore desk when we first heard it. The punch line, allowing for differences of time and space, then was "Toute la France."

We mentioned this coincidence to a confrere. Yes, he knew the joke well. Seems there was a prospector and an Indian . . .

But the jolt came when we

picked up a later issue of the *Times*. One Robert Mason wrote as follows in "Letters to the Editor": "It is still funny but it is taken from Goethe's 'Journey in Italy'—12 September 1786." Wonder where G. got it? We'll still stick to our French version.

Also we are readying a whole "new" batch of jokes that are so old (relatively) the ones we pick to hear them will think we are almost riotously funny.

A Page of Ancient History

THE following is a reprint of a page entitled "A page of Ancient History" found in a souvenir booklet celebating the Diamond Jubilee (1846-1921) of St. Andrew's parish, Richmond, Indiana:

One hundred twelve thousand bricks were used in the first St. Andrew's Church; they cost $3.00 the thousand. Bricklayers were paid $1.12 per thousand.

$103.73 was collected for the new church in the year 1846, at Cincinnati; the expenses of the collectors were $14.48.

To reduce the debt of St. Andrew's Church, $31.00 was contributed by non-Catholics in the year 1848.

Ten members of the parish, among them "Widow Wobbler," paid the sum of $12.00 for clover from the cemetery; it saved the expense of lawn-mowing.

Received "Fuer ein Grab 50

ANOTHER
Lawson Success

St. Columbkille Parish
Dubuque, Iowa
Rev. Joseph E. Dunn, Pastor

Our Goal: $225,000
Subscribed: $305,168

For free analysis of fund-raising potential of your parish or institution, Write: James Fraser, Room G, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT—Rockville Centre 6-0177.

LAWSON ASSOCIATES
FUND RAISING COUNSEL
ROCKVILLE CENTRE, NEW YORK

COLLECTION ENVELOPES

Exclusively Catholic!

Write today for your free sample packet and price list.

Our Sunday Visitor, Inc.
HUNTINGTON, INDIANA

cents; es war ein Bube mit 6 Jahren."

Twenty-five cents paid for five panes of glass in school; boys will be boys!

Ten dollars bad money. Thereafter the treasurer took the precaution of noting the the name of the bank issuing the currency received, together with the name of the payer.

Received for candles on candlemas, 65 cents. During Lent 1852, a collection for a "Blew Chasuble" amounted to $10.39.

In 1853 the parsonage was furnished as follows: Table $2.00; 4 chairs, $4.50; bedstead and bedding $3.50; goods for kitchen curtains, 65 cents; soup plates 60 cents.

Excerpts from the pew rent book of 1853:

"Pew rent $1.60, Hermesch not Christopher."

"Bernard Toslog pew rent $2.37½."

"Mr. McLean paid pew rent $3.00 and one Tip $1.00."

Mr. Gallagher paid in full 80c (now all.)"

"Mr. Floeckmann paid 47c."

"Mr. Tully 85c paid; owes yet 15c."

"Mr. Lesser paid 80c (10 cents paid before too much)."

"Mr. Henry B., paid $1.45 (too much 5 cents)."

"Mr. L. paid 83c (one only behind for four weeks)."

There were 55 German families and 5 Irish families on the pew list of 1853.

ANOTHER
Lawson Success

ST. CECILIA PARISH
Clearwater, Florida
Rev. Thomas Colreavy, Pastor

Our Goal: $100,000
Subscribed: $125,692

For free analysis of fund-raising potential of your parish or institution, Write: James Fraser, Room G, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT—Rockville Centre 6-0177.

LAWSON ASSOCIATES
FUND RAISING COUNSEL
ROCKVILLE CENTRE, NEW YORK

CHURCH PEWS
Sanctuary Furnishings
Carvings

✝

Write for Estimates

✝

MANITOWOC
Church Furniture Co.
Dept. W.
Waukesha, Wisconsin

Plainchant Plaint

[Accents by Liber Casualis]

IN LEARNING Gregorian chant,
We very soon find that we can't
Confuse *quilismatic*
With *episematic*—
One *arsic*, one *thetic* in slant?
(As unlike as uncle and aunt.)

Though we started with simple *incises*,
We were in for a lot of surprises.
We recognized *ictus*
But *torculus* licked us,
And *clivis* left doubts and surmises.

Then just when we're solving *podatus*,
We get *apodosis* thrown at us!
We barely find room
For a *virga* and *neume;*
Ambita remains *enigmatus.*

Twice *deuterus* equals *tetrardus*,
But they only slightly retard us:
Should *proterus* meet us,
We'll add him to *tritus*,
And presto! another *tetrardus!*
(For this I'm afraid they'll discard us.)

Tristopha, protasis, porrectus—
These need not unduly affect us.
Maybe they're *postonic*
Or else *oxytonic.*
But *salicus?* Heaven protect us!

—"Ignoramus Me" in *The Diapason.*

For Teaching Converts

THE PARISH CATECHISM *by Father Farrell*

SPECIAL FEATURES: A new treatment of the Church suited to the modern mind, marriage from Leo XIII and Pius XI, positive virtue taught in a new presentation of the Ten Commandments.

10 COPIES	100 COPIES	single copy
60c	**57c**	for examination
EACH	EACH	75c

PLUS POSTAGE

Instructions for Non-Catholics *by Parish Priests*

A simple, clear, concrete presentation of everything a convert should learn before Baptism. Outlines, lessons, simple questions and answers, with directions that lead the convert to a practice of the Faith while he is receiving instructions.

10 COPIES	100 COPIES	single copy
$1.20	**$1.12**	for examination
EACH	EACH	$1.50

PLUS POSTAGE

UNITED BOOK SERVICE

609 East 89th Street, Chicago 19, Illinois. Tel. No. Ra. 3-4994

Make and Sell ROSARIES

for profit • gifts • as a hobby
no experience needed

Make Rosaries easily with our beautiful beads, chains, crucifixes, centers, etc. . . . for profit, gifts, or as hobby. Sell our complete line of Holy Pictures, Medals, Statues, Rosaries, Books, Novelties in your spare time—or as a profitable full time business. See how easy it is to start this fun-filled hobby or money-making business!

Send 10c for Large Illustrated Wholesale Catalog Today! Satisfaction Guaranteed!

Greylock Creations

Box 1048, Pittsfield 10, Mass.

ANOTHER Lawson Success

ST. ANN'S PARISH

Niagara Falls, Ontario

Rt. Rev. Msgr.
Vincent J. Ferrando, O.P., Pastor

Our Goal: $75,000
Subscribed: $82,132

For free analysis of fund-raising potential of your parish or institution, Write: James Fraser, Room G, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT—Rockville Centre 6-0177.

LAWSON ASSOCIATES Inc.

FUND RAISING COUNSEL
ROCKVILLE CENTRE, NEW YORK

Currente Calamo

Pamphlets Available In Spanish

PRIESTS with Spanish-speaking congregations will be interested to learn that Father Bonaventure will shortly have 12 pamphlets ready for them. He is taking the most popular of his titles and having them translated with an eye to the 500,000 Puerto Ricans already in New York City. There will be an estimated 600,000 of them by 1956, with more "wet backs" arriving every day from Mexico.

For prices and titles write to the Catholic Information Society, 214 W. 31 Street, New York City 1.

Episcopal Research

LAST year we were asked to write a continuing article on Catholic Periodical Literature in the United States for the Catholic Encyclopedia. The current article carries the story up to 1911. Our essay was to bring it up to date — hence, a "continuing" article. We are not quite certain whether there is to be a whole new set, or just a series of volumes brought out year by year as a sort of supplement, but anyway—

We soon discovered the classic in the field, for research, is a master's dissertation written in 1931 at Columbia University by Apollinaris W. Baumgartner: "Catholic Journalism. A study of its Development in the United States, 1789-1930."

Appollinaris W. Baumgartner, in the 24 years intervening, has changed from a simple Capuchin friar to Bishop of Guam. The book is now a rarity, so we had to borrow the Bishop's own copy.

America's Finest Values!

COTTA SURPLICE

Altar Boy Cassocks, Surplices and Accessories

CASSOCKS are made of fast dye, two-ply poplin material—full skirt—No. B-10 Button On—No. B-11 Belt On—No. B-12 Zip On—priced from $5.00 up.

SURPLICES are made of various materials priced from $2.50 up. Write today for material samples and prices.

Altar Linens, Albs and Surplices

We manufacture our own Albs, Surplices, Altar Linens and Altar Cloths of *pure Irish linen*. Linens in various weights are also sold by the yard.

ROMAN STYLE

Ready-Made Utility Cassocks for the Clergy and Seminarians

Light weight—unlined. Highly recommended as an extra cassock for general utility wear. Made in our factory—in 11 standard sizes to fit the average figure. Good wearing, dressy material.

Choice of 11 sizes..... Each $25.00

Custom Hand-Tailored Priest Cassocks

Lightweight garments that give complete satisfaction. Custom Hand-Tailored to measure. Finest workmanship. Roman or Semi-Jesuit Styles.

PRICED FROM $65.00 UP
(Samples sent upon request)

The House of HANSEN

23 N. FRANKLIN ST.,
CHICAGO 6, ILL.
Phone: FRanklin 2-8750

Correspondence

'Barbarous Cacophonies'

AN "aging and upset pastor," "after more than twenty years in the priesthood," says he now loves the Latin Office because "he finally grew into it." But the "barbarous cacophonies" of the new translation he doesn't like at all (THE PRIEST, Feb., p. 156). From another priest I get the information that the new translation "lacks rhythm."

In spite of my fifty years in the priesthood, I got me a new Breviary as soon as the new translation appeared on the market. I practiced singing the new text according to the old psalm tones. My singing may have been cacophonous, but that I wouldn't blame on the improved text. I may not have the expert feel of rhythm, but the new wording is every bit as singable as the old — that is, if, finally, you "grow into it."

The new Psalter has come to stay. The less we hear about "lack of rhythm" and "barbarous cacophonies" the sooner everybody will like the new better than the old. Correctness of translation is an invaluable asset.

Edw. Dahmus

St. Libory, Illinois.

Housekeepers Are Not Servants

FATHER Z's "A Tribute To My Housekeeper" would have made a sniffling eulogy 25 years ago.

WANTED

Certain old issues of the HOMILETIC AND PASTORAL REVIEW and of the IRISH ECCLESIASTICAL RECORD to complete a series of each publication.

THE HOMILETIC AND PASTORAL REVIEW:

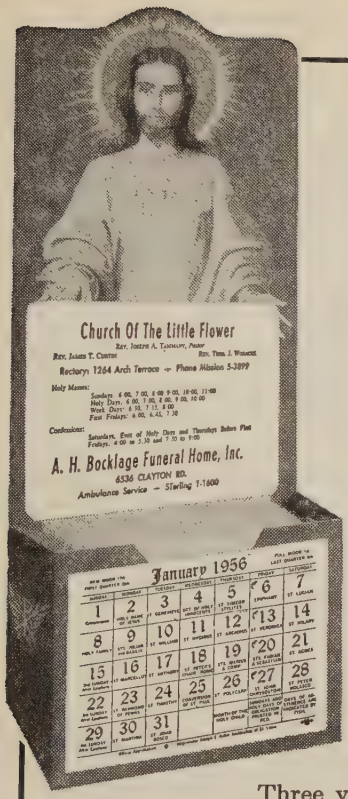
Vol. I, Oct. 1900 to Sept. 1901 (all issues).
Vol. II, Nos. 1 to 11—Oct. 1901 through Aug. 1902.
Vol. III, Nos. 1; 3 to 12—Oct. & Dec. 1902; Jan. through Sept. 1903.
Vol. IV, Nos. 2 to 12 — Nov. 1903 through Sept. 1904.
Vol. V, Oct. 1904 through Sept. 1905 (all issues).
Vol. VI, Nos. 1, 2, 3; 7 to 12—Oct., Nov. & Dec. 1905; Apr. through Sept. 1906.
Vol. IX, No. 12—Sept. 1909.
Vol. XIV, No. 9—June 1914.
Vol. XVII, No. 3—December 1916.

THE IRISH ECCLESIASTICAL RECORD:

Vol. VI, No. 3—Sept. 1915.
Vol. VII, No. 5—May 1916.
Vol. VIII, No. 2—August 1916.
Vol. IX, No. 3—March 1917.
Vol. IX, No. 6—June 1917.
Vol. X, No. 3—Sept. 1917.
Vol. XV, No. 4—April 1920.

Anyone having any of the above issues, or knowing where they can be obtained, is asked to communicate with

THE DIOCESE OF SIOUX CITY
P. O. Box 1530, Sioux City 2, Iowa.


Church Of The Little Flower
Rev. Joseph A. Tachaud, Pastor
Rev. Thos. J. Wolnick
Rev. James T. Cantin
Rectory 1264 Arch Terrace — Phone Mission 5-3899
Holy Masses:
Sundays 6 00, 7 00, 8 00 9 00, 10 00, 11 00
Holy Days 6 00, 7 00, 8 00, 9 00, 10 00
Week Days: 6 30, 7 15, 8 00
First Fridays: 6 00, 6 45, 7 30
Confessions:
Saturdays, Eves of Holy Days and Thursdays Before First Fridays: 4 00 to 5 30 and 7 00 to 9 00
A. H. Bocklage Funeral Home, Inc.
6536 CLAYTON RD.
Ambulance Service — Sterling 1-1600
January 1956

INCREASE YOUR CHURCH COLLECTIONS WITH THIS MONEY-RAISING

DAZEY CALENDAR

- **Holds year's supply of your collection envelopes.**
- **Stimulates regular use each Sunday.**
- **A proven way to increase your church collections.**

Three years of use in churches large and small prove the Dazey Calendar has increased collections from $50 to $212 per week. Reaches you packed in individual mailing containers (with a year's supply of your collection envelopes) ready for you to mail to parishioners. An added service for your sponsor and parishioners . . . and a tremendously effective money-raising idea for your church. No extra work, fuss or bother for you. No extra cost. Write today for sample and complete information.

DAZEY ENTERPRISES, INC.

P. O. Box 3410 **St. Louis 17, Mo.**

ANOTHER
Lawson Success

HOLY GHOST PARISH
Dubuque, Iowa

Rt. Rev. Msgr.
Leo A. Jaeger, Pastor

Our Goal: $250,000
Subscribed: $284,219

For free analysis of fund-raising potential of your parish or institution, Write: James Fraser, Room G, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT—Rockville Centre 6-0177.

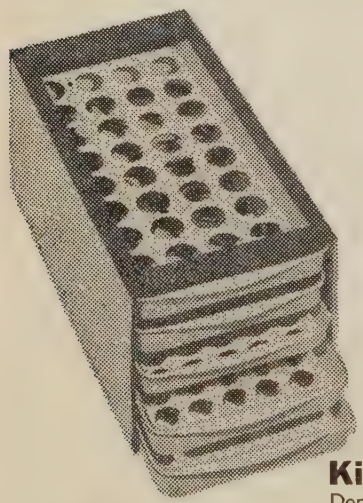
LAWSON ASSOCIATES inc
FUND RAISING COUNSEL
ROCKVILLE CENTRE, NEW YORK

Correspondence

The lady he writes about departed the American scene and is now enjoying the heavenly company of the Evodias and Syntiches. House keepers today are, as the Julie cartoon puts it, "hard to get" and, one may add, hard to keep. The ladies today have high school diplomas, enjoy the 40-hour week, social security, filtered cigarettes, and all the other benefits of our progressive civilization. The girls have recently made great progress; only Father Rector in his Morris chair and carpet slippers remains static.

Some priests still believe they should have servants. They should know by this time that the last consignment passed the Statue of Liberty many years ago. If the fathers in the house would do a few little chores themselves, they

Are you SHORT on TIME but



LONG on coins to SORT?

Then you need a

KING KOIN SORTER

Here at last is a coin sorter that separates 50c, 25c, 10c, 5c, and 1c coins quickly and efficiently.
Yet, all THREE models are low in cost. Compact in size. Light in weight.
All Steel at $24.75
Steel case with plastic drawers at $27.50.
All plastic interlocking sorter at $27.50.

May we send you one on approval?

King Koin Sorter Company
Department "P", Box 1043, Lincoln, Nebr.

would not have too much trouble in holding on to Julie.

There are a few little things that annoy Julie and drive her from the rectory to the factory. There is the telephone—that abominable invention! When it rings will one of the Fathers lift the receiver? He will not. What's Julie for? So poor Julie has to rush in from the yard with a clothes pin in her mouth or pull out the roasting capon . . . the call, of course, is for one of the Fathers. Was Father waited on while he was a cub scout? Did he have a 'phone in his home? Was he the type who read the comics while his dear old Mom raked the ashes?

There's the door-bell. Another miserable gadget! the same routine, the call is for Father. Why didn't he answer it in the first place? Oh, but his heart! What a glorious thing it would be for Father to drop dead on the stairway (or in the elevator!) in the very act of welcoming a parishioner or the Fuller Brush man.

There is a certain Archbishop who answers the 'phone and door-bell himself. When some of the Fathers heard about this their Homburgs blew off. He has help in the house and a secretary. I'll not mention his name, but if you should visit him in Philadelphia, he will be the first to meet you.

In the Seminary we had to make our own beds and sweep our rooms. Chaplains in the Armed Services have no difficulties in adjusting themselves to light housework for it is just a "follow through" from Seminary days. "A broom in every room!" is a good

For Everyone?

Yes, Everyone!

And in Popular, Positive, Plain-Talk

With the EMPHASIS where you want it, in your Parish and on the Catholic Church in American Life

Over 3 million Information reprints used by pastors

Best of All, Information comes to you Absolutely

NO RISK GUARANTEED

Begin your trial order NOW

Information

THE CATHOLIC CHURCH IN AMERICAN LIFE

A MONTHLY MAGAZINE
published by the Paulist Fathers
401 West 59th Street, N. Y. 19, N. Y.

Yes, send me ..... copies of Information each month Strictly on Approval

NAME .....

CHURCH .....

CITY ..... Zone.... STATE.....

motto for every rectory. If the Fathers would tidy their own quarters and answer the bells, I'll bet Julie would hang on until she gets Christian burial.

Father "A"
Pennsylvania

Sermons on Holy Communion

Editor, OUR SUNDAY VISITOR:

AN article in *Our Sunday Visitor* of Dec. 12 issue was encouraging, principally because its subject was similar to the above.

My sad experience through about 30 years has convinced me that the most genuine cause of the infrequent reception of Holy Communion is that our priests do not preach on this subject. Let one example be given.

In a certain parish in the Cincinnati Archdiocese the number of daily Communicants was distressingly low. The Sunday Masses presented the same picture and this continued year after year until a new pastor came to the parish. Said pastor's first sermon was on the necessity of obtaining God's help in everything we do and he said in clear, encouraging terms that the first source of this help was Holy Communion.

For many years, week in and week out, the kernel of practically ever sermon was the value of the Mass and the reception of frequent Communion. The result of such sermons was soon apparent and to mention but

THE CATHOLIC UNIVERSITY OF AMERICA

announces

The 1955 Preachers Institute

JUNE 27 to AUGUST 6

Director: Rev. John L. Madden

FEES: REGISTRATION $5.00 — TUITION $65.00

Sermon building, composition, and rhetoric; the art of expression; emphasis on actual preaching, elimination of defects, development of individual preaching powers; use of recording, television, and reproduction techniques.

For complete information write to the Director of the Summer Session, The Catholic University of America, Washington 17, D. C.

3 big 'dress' CASSOCK *specials!*

$49 and $50 values

Now $26.50 to $38

Buy YOUR CASSOCKS DIRECT from the Manufacturer — SAVE the Middleman's Profit

SEND FOR SAMPLE FABRICS BROCHURE & CATALOG

- Ready to wear . . . designed for Priest and Seminarian.
- Hand-tailored features . . . three deep back pleats, black celanese lined body and sleeves.
- Made of color fast, wrinkle and moth resistant Ripple Cord Rayon at $26.50 or Rayon Tropical weave at $30.50.

SEND FOR MEASURING CHART

Roman Cassock,	564X..	$26.50
Roman Cassock,	548X..	30.50
Roman Cassock,	504X..	34.00
Semi-Jesuit,	564X..	29.00
Semi-Jesuit,	548X..	34.00
Semi-Jesuit,	504X..	38.00

Cinctures not included.

NOW AVAILABLE
REGULAR JESUIT HABIT #548X
TROPICAL WEAVE
$34.50

ROMAN #9002

Albs
Surplices
Cassock Vests
Hats
Cinctures
Collars
Birettas
Church Furniture
Pews
Altar Appointments:
Silver, Brass and Gold

Black Northcool Repel'o'tized Suit. . .	$35.95
Black or Oxford Gray All Wool Suit. .	55.00
Black Gabardine Top Coats	50.00

Send for a Free Copy of our Catalog listing over 6000 items including all wearing apparel for the clergy.

National CHURCH GOODS SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

one parish organization, the Holy Name Society: its former numbers on Communion Sundays were ten or twelve but within three or four years they had increased to four or five hundred.

In other parishes where I have attended Sunday Masses many times I have come home with a depressed feeling that only once a year is there a sermon and that not too good a one, on vocations, Holy Communion, the value of the Mass, etc.

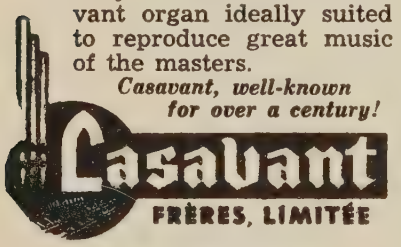
Unless the people are repeatedly or at least forcibly reminded once or twice, there isn't much chance of having more people go to frequent Communion.

Daily Communicant

Casavant...

Ask any organist what this name means to him—

Sound technical construction, rich timbre of tune combine in a fine body to make the Casavant organ ideally suited to reproduce great music of the masters.



Casavant, well-known for over a century!

St. Hyacinthe, Quebec, Canada

Fine Church Furniture

U. S. Protestants In Bolivia

GREETINGS from Bolivia! As a steady reader of THE PRIEST, a magazine I find most interesting and one which keeps us isolated Padres *au courant* with modern ideas and recent decrees as well as of theological questions, I take the liberty to ask information on the enclosed item [a 4-page tract: "El Sacerdote Que Encontro A Cristo" by the apostate priest Joseph Zacchello].

A U.S. Protestant group that call themselves "Assembly of God" has several meeting rooms in this diocese, one of which is some nine miles from this town of Saavedra.

CAROL — EDNA — HAZEL

CAUSED OVER $300,000,000 IN WIND CLAIMS

Do you carry Extended Coverage on your parish property?

Write:

THE CATHOLIC MUTUAL RELIEF SOCIETY OF AMERICA

P. O. Box 1155 **Omaha, Nebraska**

Wear a REYNTOG
Black Gabardine
for rain or shine
(Cravenette. All Sizes)
$22.50

Zipper Lining
Available
All Wool $7.50

SUITS

Black or Oxford Grey
$39.75 to $65.00
Serge Suits All Wool

Black Herringbone
$42.50 to $75.00

Black Gabardine
all Wool
from $42.50 up

Forstman DeLuxe
Black Gabardine
Topcoats $65

Black Hats
Snap Brim
$6.50

Homburg
$9.50

SPECIAL
Black Covert Cloth
TOPCOATS
$37.50

Tailored to suit every man's Figure!

PALM BEACH
TROPICAL WORSTED

BLACK SUITS

Palm Beach
$32.50

Spring Weave
Tropicals
$45.00

All Sizes

Immediate
Delivery

Black Shirt
Silklite

Keep Cool

Can Be Washed
or Cleaned

1 Shirt $ 9.50

2 Shirts 17.00

BLACK TROPICAL WORSTED SUITS
TWO PAIR TROUSERS
$44

DACRON TROPICALS $59.50

OXFORD GREY TROPICALS $45. up

DACRON AND WOOL $49.50

Visit our N. Y. Showroom
1 block from Radio City

HARRY REYN

Free Parking Next Door
Bring Parking Ticket

40 EAST 49th Street Bet. Park and Madison Aves. NEW YORK 17, N. Y. PL. 3-0361

Mail Orders Filled Promptly. Representative Will Call on Request.

Thanks to the fine road, as also their truck, they are able to pass easily from one pueblo to another, distributing their literature. Several evenings ago, their truck passed through Saavedra, passing out the enclosed and other leaflets. Thanks to the Faith of these people (even though they do not practice it as we wish), they tore up these leaflets and I actually had a task securing a specimen. I would appreciate it, Fathers, if you could send me some further data on this Joseph Zacchello, who claims as per the leaflet to be a validly ordained preist. . .

August R. Kircher, M.M.
General Saavedra
Santa Cruz, Bolivia

Note: Together with several other apostate priests, Joseph Zacchello is written up in Archbishop Noll's little pamphlet "Did They Leave or Were They Put Out," which may be had from our business office in Huntington, Indiana. — Editors.

ANOTHER
Lawson Success

ST. JOSEPH'S PARISH
Marion, Iowa

Rev. William H. Blessington,
Administrator

Our Goal: $80,000
Subscribed: $100,466

For free analysis of fund-raising potential of your parish or institution, Write: James Fraser, Room G, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT—Rockville Centre 6-0177.

LAWSON ASSOCIATES
FUND RAISING COUNSEL
ROCKVILLE CENTRE, NEW YORK

Report From India

SOMETIME ago I received the April and May issues of THE PRIEST and today I have just received the June number. I have been wondering how you could get my address and what made you send me the magazine. I found the explanation in the letter which I wrote early this year to the *Catholic Digest* asking information about ex-Fr. Zacchello, the an-

CUSTOM OIL PAINTINGS

Old masterpieces and special religious scenes expertly painted to the size and shape you need. Just write us to learn how easily you can have any scene or mural of your selection painted for your church, school or institution. Tell us briefly of your wishes and we'll send quotations without obligation.

POORMAN ART STUDIOS

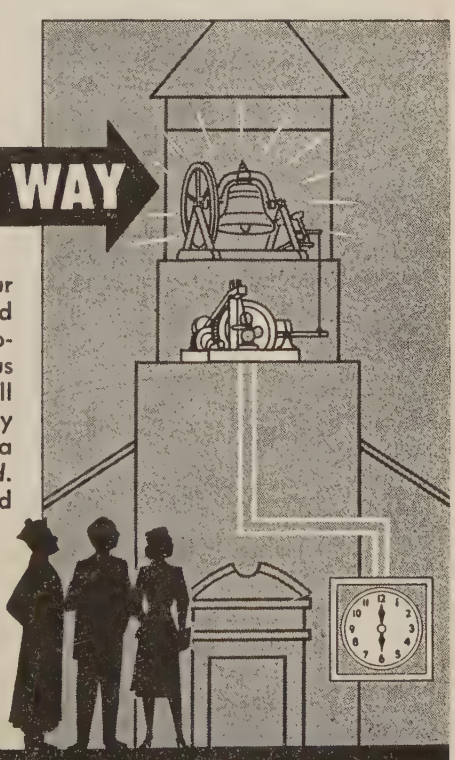
Write to Mr. Carl Poorman,
POORMAN ART STUDIOS,
P. O. Box 732, Huntington, Indiana

ELIMINATE LABOR PROBLEM

of ringing bells by hand

Ring Angelus Automatically

THE VERDIN WAY



Ringing the Angelus reminds your congregation of Church and prayer. You can do this automatically with Verdin Angelus Ringers without touching a bell rope. Angelus rings accurately . . . on time . . . three times a day. *Present bells can be used.* Write today for catalog and full details.

THE I. T. VERDIN COMPANY
555 Dandridge Street
Cincinnati 10, Ohio

NEW CAST BRONZE BELLS

VERDIN AUTOMATIC ANGELUS RINGERS

swer to which was a pamphlet sent me by air mail from OUR SUNDAY VISITOR PRESS, which seems to print also THE PRIEST. I cannot say how very grateful I am for both the gifts, the pamphlet and the magazine, and it is certainly time I should come and give thanks to you for your goodness. I have found the pamphlet "Did They Leave" quite to the purpose.

I typed out several copies of Zacchello's life sketch and mailed them to persons who were distributing or receiving some of his leaflets. It seems to have had some result because we have not seen any more of that stuff for some months. How sad that an apostate priest from the U.S.A. should try to pervert souls even in far-away Assam!

THE PRIEST is found very interesting by all the four priests who work in this college and they are grateful to you for sending it. We shall certainly repay you with our prayers. We are working in a college which has about 1,000 students, of whom hardly 30 are Catholics, the rest non-Christians and Protestants. We are very short of Catholic staff, 26 of our professors are Hindus, who do well. The work done is appreciated. So far as religion is concerned we have not the least trouble. The authorities are broad-minded. Foreign missionaries are of course passing through a critical period, but so far there is nothing very alarming. So-called Christian Governments in Europe and elsewhere have been and perhaps still are

Institute Of Spiritual Theology

FOURTH SUMMER SESSION

July 6 to August 3

DOMINICAN HOUSE OF STUDIES *River Forest, Illinois.*

An integrated course in spiritual theology and allied subjects for the spiritual director offered to all priests and professed brothers by a staff of Dominican theologians. Limited accommodations for resident students.

For information and prospectus of courses write to: The Registrar,

INSTITUTE OF SPIRITUAL THEOLOGY,
DOMINICAN HOUSE OF STUDIES,
River Forest, Illinois

For Comfort and Economy . . .

the *Toomey* Cleric-Cassock

OF RAYON GABARDINE

"Looks Just Like Henrietta"

Semi-Jesuit
including
cincture
No. 350 JCG
$33.50

Roman
No. 340 CCG
$29.50

Enjoy these features of a fine tailored cassock at economy prices!

- ✓ perfect fitting collar
- ✓ capacious pockets — side and breast
- ✓ regular cassock buttons
- ✓ lined to waist and in sleeves
- ✓ brush braid bottom edging
- ✓ modified Roman styling
- ✓ adjustable cincture (semi-Jesuit model)

Cleric-Cassocks are also available in

FAILLE CREPE (Roman) 39.50 (Semi-Jesuit) 44.50
TROPICAL WORSTED (Roman) 55.00 (Semi-Jesuit) 61.50

All models and materials can be had in the following sizes:

BACK LENGTH	CHEST 36		CHEST 38		CHEST 40		CHEST 42		CHEST 44		CHEST 46		CHEST 48	
BASE OF COLLAR TO ANKLE	COLLAR 14	14½	COLLAR 14½	15	COLLAR 15	15½	COLLAR 15½	16	COLLAR 16½	17	COLLAR 17	17½	COLLAR 17½	18
62"														
60"														
58"														
56"														
54"														

BUY THEM FROM YOUR *Toomey* DEALER (RELIGIOUS SUPPLY HOUSES) THROUGHOUT UNITED STATES OR CANADA

R. J. TOOMEY CO.

ANOTHER
Lawson Success

St. Pascal Baylon Parish
St. Albans, New York
Rt. Rev. Msgr.
Patrick B. Kinsella, Pastor

Our Goal: $200,000
Subscribed: $370,000

For free analysis of fund-raising potential of your parish or institution, Write: James Fraser, Room G, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT—Rockville Centre 6-0177.

LAWSON ASSOCIATES
FUND RAISING COUNSEL
ROCKVILLE CENTRE, NEW YORK

Correspondence

more anti-Catholic than our non-Christian rulers, who cannot be said to be anti-C.

Kindly remember us in your prayers and recommend us to your readers.

Yours in Domino,
S. D. B.

Assam, India

'I Quit Smoking'

I took my first permissible smoke on my sixteenth birthday, March 26, 1912. I took my last smoke on September 8, 1951. During those 39 years, except for three brief intervals when I tried desperately to quit, I smoked every day perhaps 30 or 40 cigarettes and frequently a pipe and cigars.

September 8, 1951 had been a tough day with more than the usu-

Ryan-West

BANKNOTE COMPANY

Ecclesiastical Engravers & Printers

Write for brochure and specimens

Designers of Coats of Arms and Seals
Engravers & Printers to Bishops, Priests, Catholic Colleges and Institutions

Invitations, menus and programs for sacerdotal jubilees, centenary celebrations, episcopal consecrations and installations. College Diplomas and Commencement Invitations.
Christmas Cards of special design

We shall be glad to suggest proper copy, design and format.

127 WATER STREET, NEW YORK 5
Telephone: WHITEHALL 3-9281

al aggravations. About five o'clock p. m. I knelt before the Blessed Mother altar to pray the rosary. Then I began to make the Way of the Cross, full of self-pity, imagining that I too was carrying a very heavy cross. At the first, second, and third Stations I compared Him with me: He too was condemned to carry a cross; He had taken it up eagerly enough; He too was finding it quite heavy. At the fourth Station I could not repress the query: "Why isn't He smoking a cigarette? That's what I would be doing!" In this one thing the Saviour and I were very unlike. I deliberately tried to picture Him meeting His mother, at the fourth Station, with a lighted cigarette between His lips. I excuse myself from all guilt of blasphemy because I was quite sincere about it. From that moment on, I took no more smokes.

Perhaps what helped me to quit smoking might also help some other priest who reads this and who is trying to quit.

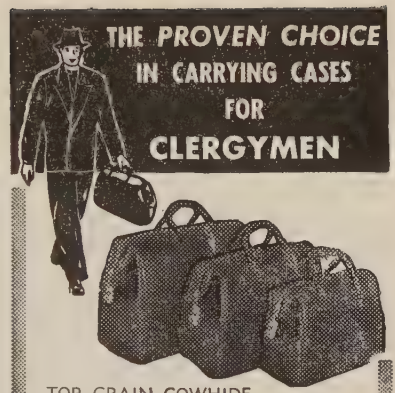
Pastor

Missouri

Mary, Help of Christians

MAY we call your attention to a fact concerning the Act of Consecration to the Immaculate Heart of Mary, which was composed by Our Holy Father, Pope Pius XII, in 1942?

This prayer, as composed by His Holiness (cf. *Acta Apostolicae Sedis,* vol. 34, 1942, p. 324) and also as officially translated into English (cf. *The Raccolta,* Benziger Bros., 1952, p. 281), begins with the words: "Queen of the



TOP GRAIN COWHIDE,
GENUINE BLACK GRAIN

UTILITY BAGS

Sturdy yet lightweight. Made of top grain cowhide, fully lined, lifetime construction. Designed to carry the clergyman's every travel accessory. 2 inside pockets for storage. Compact, 2 double duty leather handles, zipper, strong lock and key.

YOU BUY DIRECT AND SAVE

Style	Size	Price
225	15 × 11 × 7	$11.00
1860	17 × 9½ × 12	13.50
2060	20 × 11½ × 12½	19.00
1235	11½ × 8¾ × 5	9.00

(Smallest size not illustrated)

TWO SUITER

COMPANION

Grained Buff Cowhide Two Suiter and Companion Case made on a steel frame with tongue-in-groove construction. Equipped with a center lock and two catches. Post handle, attractive cotton lining with accessory pocket and shirt-fold. Color—Black.

Style	Size	Price
No. 252 Two Suiter	24×18×8	$23.00
No. 212 Companion Case	21×14×8	$17.50

WRITE FOR FREE CATALOG ON CLERGYMEN'S TRAVEL BAGS

Mail Orders Shipped Same Day Received. Add 50c shipping and handling charge. Send check or money order to Dept. P-42.

ALLIED BRIEF CASE CO.

186 5th Avenue, New York 10, N.Y.

most holy Rosary, *Help of Christians.*"

Unfortunately, from time to time in recent years, there have appeared versions of this prayer (otherwise excellently rendered) omitting the glorious title of Our Lady, *Help of Christians.* As you may well know, this title is replete with the deepest historical significance. Following the example of St. John Bosco, the Salesians are committed to spreading devotion to the August Queen of Heaven under this title. May we ask you to cooperate with us: and if the occasion arises in the future, to correct the omission or to see to it that copies of the prayer you may publish are not faulty in this respect.

Thank you very much for your cooperation!

Yours sincerely in Christ,
F. J. Klauder, S.D.B.
Dean
Don Bosco College
Newton, New Jersey

ANOTHER
Lawson Success

ST. PATRICK'S PARISH
East St. Louis, Illinois
Rev. Bernard Pender, Pastor

Our Goal: $135,000
Subscribed: $215,312

For free analysis of fund-raising potential of your parish or institution, Write: James Fraser, Room G, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT—Rockville Centre 6-0177.

LAWSON ASSOCIATES
FUND RAISING COUNSEL
ROCKVILLE CENTRE, NEW YORK

The Unmarried Women

THIS letter is addressed to you in the hope that you may be able through discussion in THE PRIEST to bring attention to the need of a church-sponsored soci-

BEAUTIFUL 35MM COLOR SLIDES

LOURDES · FATIMA
HOLY LAND

Miraculous Medal, Ars, Lisieux, Chartres, Mt. St. Michel, Padua, Assisi, Splendid Exteriors & Interiors, Life of Christ, Life of Mary, His Holiness Pope Pius XII, Rome, Vatican, Italy, France, Spain, Austria, Belgium, Churches of Mexico, and many other outstanding color slides for parishes, schools and lecturers. **For Free Catalog "D" write . . .**

ARGO SLIDES 62 WILLIAM STREET
NEW YORK 5, NEW YORK

GALE'S CLERGY SPECIALS!

- Blk. Army Chino Pants sizes 29-50.... $4.00
- Blk. Tropical Pants...sizes 29-50.... $5.00
- Blk. Spot Resistant Gabardine Pants.. $5.50
- Blk. Zipper Jackets size 36-46.... $3.00
- Blk or White Stretch Sox... dozen $8.25

(One Size fits any foot Size 9 to 13)

SENSATIONAL VALUE!

Req. $16.75 100% Virgin Wool GABARDINE DRESS PANTS

•Pleated •Zipper Fly

$9.70 sizes 29-42 Waist

Remember:

You may return any items you do not want.

You are under no obligation to accept any item that is unsatisfactory!

We appreciate your comments.

Wholesale Clothiers to the Clergy.

Barry Solomon, Contract Dept.

Send No Money-Merchandise Sent on Open Account

BARRY SOLOMON CONTRACT DEPT. **GALE'S** 800 FRANKLIN ST. LOUIS (1), MO.

ety for unmarried older girls and women.

When a girl reaches the age of 25 or so, she no longer feels that she belongs with the teenagers in the Young Ladies' Sodality, and since there is no other society open to her, she drops out. This is, I believe, the picture in most parishes.

A separate society for the unmarried women is probably not the answer to the problem. While a few of the more hardy souls may be willing to brave the taunts of "Old Maids' Sunday" and the like, the vast majority simply will not join such a society. There is no distinction made between married and unmarried men in the Holy Name Society. Why should the division be made in regard to women?

Perhaps all women could be organized in one society under some name such as Christian Women's Society (or Altar Society), with the Christian Mothers' Society as a section of that organization, and all women having the same corporate Communion Sunday.

Aside from the needs of the unmarried women for church-sponsored activities, the parish is losing out on much valuable help in the work of the lay apostolate. Many in this group are professional and trained for leadership — teachers, social workers, lawyers, doctors, etc. — with time and

ANOTHER
Lawson Success

ST. JOSEPH HOSPITAL
Oakes, North Dakota

Our Goal: $100,000

Subscribed: $106,285

For free analysis of fund-raising potential of your parish or institution, Write: James Fraser, Room G, Lawson Associates, Rockville Centre, N. Y. — or PHONE MR. FRASER — COLLECT—Rockville Centre 6-0177.

LAWSON ASSOCIATES inc
FUND RAISING COUNSEL
ROCKVILLE CENTRE, NEW YORK

PICTURES & PRINTS
WORLD'S LARGEST COLLECTION OF FINE COLOR REPRODUCTIONS
Old Masters • Moderns • Contemporaries
& Religious Subjects
Select at leisure from our new big catalog illustrating more than 500 works and listing over 4700—$1
FINE FRAMING
THE VIRGIN — Fra' Filippo Lippi
19½" x 26"—$9.00
Mail Orders Filled Promptly
Oestreicher's
1208 6th Ave., New York 36, N. Y., Dept. P
(bet. 47-48 St.)

means to help in parish projects. Others would be happy to help provide for the poor of the parish — collect or donate clothes and food for the St. Vincent de Paul Society, provide First Communion outfits for needy children, Christmas baskets, etc.

Father, we love Holy Mother Church, we want to feel we "belong," we want to give of our time and substance to the honor and glory of God and to the furtherance of Christ's kingdom on earth, the while we work out our salvation.

Won't you help us?

Respectfully yours in Mary,
Name Withheld

Wisconsin

Want Ads

COULD anyone sell me a second-hand set of Pastor's "Lives of Popes"?

Francis J. Senecal
St. Joseph's Church
Damar, Kansas

SEVERAL years ago I ran into an idea which I thought splendid. On a small folder someone had issued a compact set of rubrical instructions for the ceremonies of Solemn High Mass. Different ministers were on separate folders. Fine for a quick review or as a "pony" while on ceremonies. The priest who had the ones I saw promised to send me the ad-

Sterling Silver
CHALICES
of Rare Beauty

The Chalice illustrated (complete with paten and case) is one of the wide variety of ecclesiastical appointments designed by our own artists. Prices range from $125.

We invite you to write for our new Catalog.

SHREVE'S
Established 1852

SAN FRANCISCO 8 CALIFORNIA

dress of the publisher but did not do so. Have you any idea where they can be secured? I could make use of them in the Service.

Joseph J. Buzek
U.S. Naval Air Station
Pensacola, Florida

Accounting for Parishes

by Godfrey F.
BURKHARDT, O.S.B.

★ **Price $3.00**

Discount to Clergy

The Archabbey Press
Latrobe, Pa.

About Mixed Marriages

OF late, an increasing number of articles by Catholic laymen criticising certain tactless tactics of pastors have been in evidence throughout the Catholic Press. Nor are they all written by crackpots. One, depicting a certain type of pastor who, when accosted on the street, is the essence of suavity and gentility, but in the pulpit of a Sunday morning is metamorphosed into a glowering Puritan of the most uncompromising mien, was written by a Catholic layman of deep faith . . .

Other and more unfortunate traits are not written, but testify to the real need of practical courses in psychology in our seminaries — preferably taught by pastors of long experience in the field of human relations.

For example, there is a certain category in the ministry that is convinced the greatest evil on this globe is "mixed marriages." In fact, it becomes an obsession with them. And God only knows the number of souls they alienate by their brusque and un-Christian attitude.

Without going into the discus-

It is FALSE ECONOMY to save inexpensive charcoal and waste costly incense!! Use SELF-LITE Charcoal— it HOLDS and BURNS the three spoonsful of incense called for by rubrics.

SEE YOUR DEALER

MISSALE ROMANUM—Benziger Brothers, Inc.—U. S. A. Liturgical Editions
Size 9 x 12½—$53.00. Size 8 x 11—$50.00. Size 7 x 10—$35.00.
Size 6 x 9—$28.00. Size 4½ x 7—$11.00.

BENZIGER BROTHERS, Inc.
Pioneer U. S. A. Publishers
Official Liturgical Books

Editio Juxta
Typicam Vaticanam

SEASONAL BREVIARY

3 Vols.—4 x 6"

The Seasonal Breviary is composed of excerpts from the Breviarium Romanum for greater Feasts of the Church year. These offices are expanded to completeness so as to avoid references. All intervening offices are included.

Holy Week (Marjoris Hebdomadae,), from Saturday after passion Sunday to Sunday in white included.

Pentecost (Pentecostes et S. S. Corporis Christi), from the Vigil of Pentecost to Friday within Octave of Sacred Heart.

Christmas (Nativitatis et Epiphaniae Domini) from Dec. 24 to Saturday of week after Epiphany.

Simulated leather, yellow edge	**per vol. $ 5.00**
Black Sheepskin, gold edge	**per vol. $ 7.00**
Black Goatskin, gold edge	**3 vol. set 30.00**
Red Goatskin, gold edge	**3 vol. set 39.00**

PULPIT EDITIONS EPISTLES AND GOSPELS

CONFRATERNITY TEXT—For Sundays and Holy days throughout the year.

EDITION—With Sermon outlines and Scripture Commentaries containing 292 sermons—outlines for each Sunday. 73 commentaries. Large legible type. Printed in red and black. Size 5"x8"—32 pages.

Black Imitation Leather, red edges, ribbon marker $4.50
Black Leather—gold edges—ribbon marker 6.50

EDITION—With Epistles and Gospels only. Large Legible type. Printed in black. Size 5½"x8½"—180 pages.

Black Imitation Leather, red edges, ribbon marker $3.25
Black Imitation Leather, gold edges, ribbon marker $4.00

At your local book store or from

BENZIGER BROTHERS, Inc.

Printers to the Holy Apostolic See and the Sacred Congregation of Rites

6-8 Barclay Street, New York 8, N. Y. Algonquin 4-3053

BOSTON 10 CHICAGO 6 CINCINNATI 1 SAN FRANCISCO 3

Advertisers
IN THIS ISSUE

Adirondack Chair Co. 272
Allied Brief Case Co. 345
Archabbey Press, The 350
Argo Slides 346
Benziger Bros., Inc. 351
Calhoun Co., L. A. 266
Casavant Freres Limitee 338
Cath. Mutual Relief Society 338
Catholic University of America 336
Char-Lite Mfg. Co. 350
Community Counselling Service 275
Cook Laboratories Inc. 273
Dazey Enterprises Inc. 333
Family Digest, The ..... Third Cover
Farrell Company, D. 270
Finn & Associates, Thomas R. 258
Francis Company, The Charles J. 271
Gales Men's Shop 347
Gold Company, The Hugo A. 265
Greylock Creations 330
Hanover House, Publishers 269
Hansen & Sons, D. B. 331
Heinzeller, Hans—The Woodcarver 257
Huntington Laboratories Inc. 267
Information Magazine 335
Institute of Spiritual Theology 342
Isinglass Valance Company 268
Kennedy, Rev. F. J. 263
King Koin Sorter Company 334
Koley Plating Company 276
Lawson Associates Inc. 261, 262, 272, 327, 328, 330, 334, 340, 344, 346, 348
Mack-Miller Candle Co. Inc. ..... 2d Cover
Manitowoc Church Furniture Co. 328
Ministers Life & Casualty Union 270
National Church Goods Supply Co. 337
Newman Press, The 264
Oestereicher's 348
Our Sunday Visitor 327
Parsons and Parsons Company 262
Poorman Art Studios 340
Reyn, Harry 339
Ryan-West Banknote Company, Inc. 344
Shreve & Company 349
Sioux City, Diocese of 332
Toomey Company, The R. J. 343
United Book Service 329
Verdin Company, The I. T. 341
Waldron & Whealn 274
Westport Fibercraft Company 259
Will & Baumer Candle Co., Inc. Back Cover

sion of this subject as an "evil" — which it definitely is not! — experience has shown that if the parties to such a union are shown courtesy, patience, charity and understanding, eight times out of ten such treatment will result in the non-Catholic party joining the Church. I know. I have made 100 converts in thirteen years, mainly through this course of action . . .

Some pastors are laboring under the misapprehension that the "twelve instructions before marriage" are part of Canon Law! And hardly have the couple gotten into the rectory when they belligerently threaten them that the law of the Church demands these instructions be spread over six weeks at least, and they needn't think they are going to get through sooner, etc. Besides, "mixed marriages are the greatest evils in the Church today," etc.

There is nothing in Canon law about instructions before a mixed marriage. This custom was started by a great convert-maker, Father A. B. C. Dunne of Eau Claire, Wis., some 35 years ago and subsequently taken up by the different dioceses throughout the country. Most dioceses today specify a certain number of instructions before such a marriage. But Canon Law overrides even this legislation when, all other things (promises) being equal are in order, higher canonical reasons demand that the reputation of one or both of the parties be protected.

We are the ambassadors of Him "who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies" Psalms 103-4.

Sincerely, Sacerdos

PROFITable

FOR EVERY PARISH!

the new-bigger-better FAMILY DIGEST

The Family Digest is one of the most popular and successful of Catholic publications sold at church doors across the nation. Here is your opportunity as parish pastor to increase your parish income or swell the treasury of one of your parish groups.

MORE Parish Profits THIS Way!

Reports from across the United States indicate greater success for *Family Digest* church door sales when the project is sponsored by the parish Rosary Sodality, Christian Mothers' group or other sodality. Buy copies at 12½c each, sell them retail for 25c. (Canadian rate: 13½c per copy.)

Recommend sponsorship of *The Family Digest* church door sales to your parish's most active women's group . . . and make 100% cash profit on each copy sold! Cash profits for parish causes or for the sponsoring group's favorite project.

Use this order form to get a sufficient number of copies of *The Family Digest* to supply the demands for this increasingly popular Catholic family magazine at your church door one Sunday each month.

YOU MAKE 100% CASH PROFIT ON EVERY COPY YOU SELL!

THE FAMILY DIGEST, Huntington, Indiana

Enter my **NEW** order for ..... copies monthly at 12½c each.

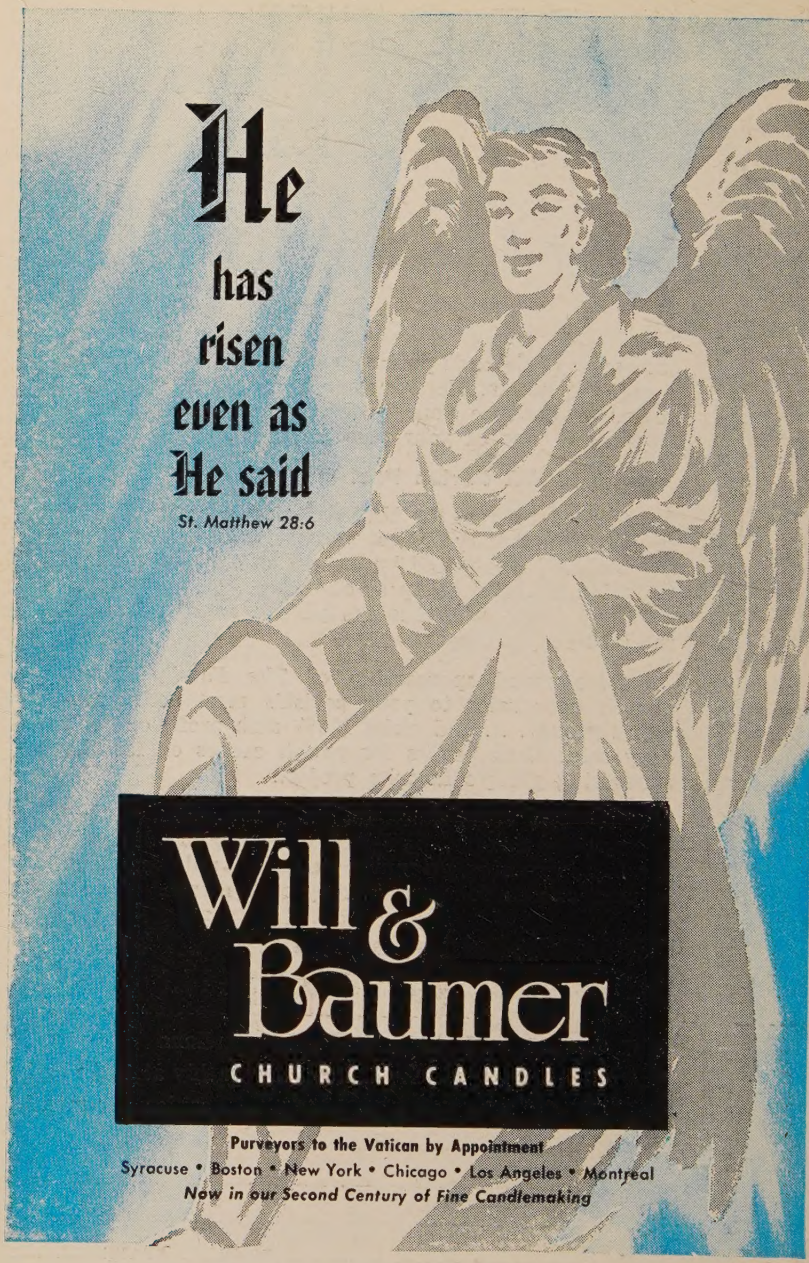
Increase my order from ..... to ..... copies per month.

NAME .....

ADDRESS .....

PARISH .....

CITY ..... ZONE..... STATE.....


He
has
risen
even as
He said
St. Matthew 28:6
Will & Baumer
CHURCH CANDLES
Purveyors to the Vatican by Appointment
Syracuse • Boston • New York • Chicago • Los Angeles • Montreal
Now in our Second Century of Fine Candlemaking